WORLD DOMINION
and
THE WORLD TO-DAY

RUSSIA THE ENIGMA

EUROPE IN THE FURNACE

EGYPT'S RESURGENCE

RELIGION—REALITY OR SUBSTITUTE?

PHILIPPINES AND THE FUTURE

WHAT IS CHRISTIAN EDUCATION?

THAILAND WAKES UP

CAMBRIDGE LEADS THE WAY

NEWS OF 36 COUNTRIES

Full List of Contents Overleaf

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¶ "He shall speak peace unto the nations; and His dominion shall be from sea to sea."—Zechariah 9:10

World Dominion and The World To-day

A Journal with a Five-Point Policy

WORLD SURVEY. To study and assess the religious situation throughout the world.

EVANGELISM. To create and stimulate interest in evangelism; to support evangelistic efforts, and, as far as possible, to meet strategic opportunities which survey reveals.

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In pursuance of this policy, the Journal will contain articles and information of vital interest, touching every phase of life

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(1) To the Lord Jesus Christ and the centrality of His Cross.
(2) To the Bible as the final authority in Faith and Practice.
(3) To the Lord's command to World-Wide Witness.

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WORLD DOMINION

and

The World To-day

An International Review of Christian Progress

Vol. XIX. No. 5 September-October, 1941

¶ *Wherein does the national outlook of Russia differ from that of Western Europe?*

Russia the Enigma

By Nicolas Zernov

RUSSIA has been flung into the centre of a world-wide struggle, and naturally the question arises: "What sort of people are these Russians; what are their ideals, intentions, plans, and what part are they likely to take in the coming reconstruction of Europe?"

Russia has always been an enigma to the rest of Europe, and this sense of mystery has been further intensified since the Communist revolution. Most contradictory reports have been spread about conditions in that country. Some have claimed that Russia has solved all economic problems and that her people enjoy freedom and prosperity of a most up-to-date social order. Others have insisted that Russia is a land of misery, fear and oppression, and that her people are the backward and unfortunate victims of one of the most ruthless dictatorships of the world's history.

The ease with which these conflicting reports have been spread and accepted in this country indicates how little adequate knowledge there is of Russia and her people. There is, however, an increasing number of people in this country who begin to realize that the co-operation between Russia and Great Britain is essential for the stabilization of Europe, but that this aim cannot be reached unless a better mutual acquaintance between the British and Russian people is achieved.

The chief obstacle which confronts anyone interested in Russia is the fact that the Russians do not belong to western Europe. Although they were Christianized in the tenth century, and, by their origin and language, they form one of the branches of the Slavonic race, their geography, their history, and their peculiar interpretation of Christianity, cut them off from the rest of Europe and made them a world apart. They comprise a nation which has developed its own culture, quite distinct from that of Western Europe.

This is a new discovery for the European mind. During the last two hundred years, the people of Europe were so engrossed in their own life, so satisfied with their own achievements, that they identified Christianity and culture with their own civilization. Everything which was not similar to their way of

looking at the world was branded as uncivilized and barbarian. The Russians so obviously differed from the accepted Western standards that they were easily dismissed as crude and primitive people.

It is only quite lately that this statement has begun to be challenged. A better acquaintance with Russian art, with its originality and vigour, made it clear that it was the product of a mature culture; the intensely interesting history of the Russian people, still so little known in this country, offers a further refutation of the belief that Russians deserve attention only since the time when they began to take a part in the life of Western Europe. A nation which was able to build up, amidst the greatest obstacles and dangers, an Empire covering one-sixth of the land surface, comprising 180,000,000 people belonging to more than 200 different nationalities, obviously has energy, perseverance and skill, which must be taken into account by all those who are concerned with international relations.

It is, therefore, of vital importance that there should be an understanding of the Russians and their mentality by other nations in order that a mutual understanding may be facilitated. This task is not at all difficult if one looks for a proper key to its solution. This key is provided by the Russian Church.

MANY a reader will probably be surprised at this suggestion. There is a widespread conviction in this country that the Russian Church was a corrupt and obsolete institution, closely allied with the old decadent Empire, and that they both were thoroughly wiped out by the Communist revolution. There are many people nowadays who think that the majority of the Russians are atheists and ardent revolutionaries, who have nothing in common with their past—in fact, that an entirely new nation was born on the day when Lenin established his dictatorship over the country. Such statements are often made in the British press, but they are most misleading. A nation does not change overnight, and the Communist revolution is only a stage in the long and stormy history of the Russian people.

Their mentality has been shaped by the Russian Church, whose influence has the same significance for Russia as that of Roman Catholicism in the history of Italy or Spain, or that of the Reformation in England or Germany. In spite of the revolution, the Russians have remained the same people as they were before 1917, and the bulk of them have preserved all the characteristics of their national outlook. What are the main features of this, and where does it differ from that of Europe?

The most important dividing line between the Russians and the West is the absence in their culture of any Latin elements. When Russia was Christianized in the tenth century, her people received the Holy Scriptures and the Prayer Books in their own language, and this left a profound trace upon their mentality. The Russians were the only nation in Europe which had never learned either Greek or Latin, and, therefore, the Russian nation remained outside that legal, institutional and logical atmosphere which is so characteristic both of the Roman Catholic and Protestant countries.

A Russian calls his Church "Orthodox," but this word does not mean to him "correct doctrine," as it is usually translated in the West. In his language "*Pravoslavie*" means "true glorification."

The Russian Church is one of the least clerically-minded among the various Christian denominations. In the West, the ministers and priests learned Latin, and this knowledge, inaccessible to ordinary laymen, placed them above the rest of the Church members. In Russia, both clergy and laity had an equal opportunity of reading the Scriptures, and, as a result, they realized that all the members of the Church were responsible for her life and teaching.

For a Russian, the Church is not an institution, but a worshipping community, and every member of it has his own part in this corporate act of glorification. The word "catholic" is translated by a Russian by the word "*Soborny*," and this in his language means, not "universal," but "corporate" or "symphonic." It emphasizes that the Church is a body, which, like an orchestra, is composed of many different members, each playing his own instrument, but all obeying the call of the same Holy Spirit.

Russian people, therefore, are corporately-minded; they have a deep grasp of the interdependence of all human beings, and the great, inspiring ideal of the Russian Middle Ages, which made possible the rapid growth of the Moscow Tsardom, was the vision of a nation living as one big Christian family, willingly obeying the rule of its head, the Tsar, who was called by the Russians, "Father."

This mediæval Russia was militarily and technically inferior to the West, and Peter the Great forced the nation to accept European civilization at the beginning of the eighteenth century. His reforms greatly increased the military power of Russia, but they split the country into two camps: the ruling class became Westernized, but the bulk of the people remained faithful to the original Russian culture.

This split proved to be fatal, and the causes of the downfall of the Empire in 1917 can be traced back to the peasants' discontent with the order which had no roots in the depth of their national life. The results of the revolution were quite unexpected: power did not pass into the hands of the inadequately organized peasants: it was seized by a small but determined group of international Marxists, led by Lenin and Trotzky.

Time does not allow us to trace, in this short article, the history of the Russian revolution, but it is important to remember that the Communist victory was obtained after a long and bitter struggle, which lasted four years, and cost the country as much in human life as the war against Germany in 1914-1918.

THE Communists have remained until the present day a small minority in Russia (they number about 3,000,000 strong). In the course of their twenty-three years' rule they have, at many points, departed from their original position. The national awakening provoked by the revolution has affected them, and much of their early internationalism and Marxism was either seriously modified, or altogether abandoned.

One of the most important features of their policy was their

determined attempt to eradicate religion from Russia. The leaders of the Communist party were rightly convinced that the complete supremacy of the State over the individual, which was their ideal, was unobtainable in a country where the population remains Christian. The democratic structure of the Russian Church saved her from annihilation. The Communists could easily smash the external organization of the Church, but they were helpless to deal with the mass opposition of the laity, and they are obliged to recognize that a vast majority of Russians are still Christians.

In conclusion, the following summary of the situation in Russia can be made. The country has experienced, during the last twenty-three years, a most radical social reformation, and it is still impossible to foresee its final results. But it is clear already that they will be very different from those anticipated by the leaders of the Communist Party. The revival of patriotism and a tenacious hold on their Christian inheritance are some of the unexpected consequences of the Russian revolution. This means that the Christian Church is far from being dead in Russia to-day, but is likely to play an increasingly important role in the life of the nation. The experience gained by her members will probably have repercussions even outside their own country, for the main problem of to-day—that of the relation between the individual and the community—has always been differently interpreted by the Western, and by the Russian Christians, and their collaboration in this field is most vital.

It is difficult to prophesy about the future of Europe, but one thing is clear: only the reintegrated Church can successfully deal with the gigantic task of its spiritual and social reconstruction. The Russian Christians, who, so far, have taken little part in the life of Western Christendom, have both to learn from the West and to bring their own contribution to the experience of other Christians. If this new collaboration became one of the outcomes of the present conflict, it would undoubtedly greatly increase the vitality of all the Christians, individual and corporate, by enriching and strengthening their whole life.

*** *Note*: Those who would like to read more about the Russian approach to Christianity can find further information in the following books: *Moscow the Third Rome*, by N. Zernov, S.P.C.K.; *St. Sergius, Builder of Russia*, by N. Zernov, S.P.C.K.; *The Humiliated Christ in Modern Russian Thought*, by Nadezhda Gorodetzky, S.P.C.K. "*Sobornost*," a quarterly magazine published by the Anglo-Orthodox Fellowship of St. Alban and St. Sergius, Annandale, North End Road, London, N.W.11.

THE DEATH OF LORD WILLINGDON is not only a great Imperial bereavement; his passing leaves the whole world poorer. In addition to his service to India, where his loss is so greatly mourned, his help and friendship in China and South America made a great contribution to international goodwill. Lady Willingdon's unique experience is still available in these great days. Thousands of lepers in India bless her for the Lady Willingdon Leprosarium at Chingleput, Madras.

¶ *In the midst of the turmoil of war, nations are being re-born.*

Europe in the Furnace

By William T. Elmslie

WHEN, some years ago, Dr. Adolf Keller spoke of France as presenting the greatest missionary problem in Europe, some of us were surprised. It came as a shock to us to learn that even the Roman Catholic Church claimed only about one in four of the population of the nation; the Protestants, with barely a million adherents, including children, were, of course, only a small minority. To-day, that judgment would no longer surprise us as formerly. We know much more than we did a few years ago about the weak state of the European Churches, not only in France, but in other countries, too, when faced with the great anti-Christian forces of the present day—Secularism and the Totalitarianisms. If we are wise, we are asking ourselves both what is the real position of the Christian Church in our own country (as yet not overtly challenged), and how the position may be retrieved, through God's grace, on the Continent.

"There shall be . . . upon the earth distress of nations . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken . . . *Then* shall they see the Son of man coming." The dark hour seems always to be God's opportunity; and if the weakness of the Christian Church has become manifest in the troubles of the present time, so also has its strength.

In what follows I refer only to the non-Roman Churches, partly because I am less familiar with recent developments in the Roman Church; partly because the position, with regard thereto, is complicated by political considerations, due to the position of the Vatican, and to the existence of Roman Catholic political parties in various lands.

In three Protestant countries, the Church has been, one might almost say, born again within the last twelve months. They are countries with a strong tradition of liberty; and, in each case, the nation seems to have realized, perhaps only sub-consciously, that civil liberty, as they have known it, is closely associated with, and dependent upon, the Christian Gospel. In other words, the rights of the individual, as against the tyrannical State, are based upon the fact that rulers and ruled are alike the children of God and owe obedience first of all to Him, in Whose service alone true freedom is to be found. There is a real danger in each case that the Church may come to be regarded, in the first instance, as an instrument merely for the securing of civil rights—a political convenience; but the leaders in the Church, and the more responsible statesmen, are well aware of this danger and are determined to resist it.

In Norway, an attempt has been made to found a "Quislingist" Church. Eighteen pastors, or two per cent. of the total, are said to have identified themselves with the movement. The reaction of the population against this new

sect has been profound, and there have even been suggestions that Quislings should be excluded from Church membership and forbidden to attend services in the parish churches.

The Lutheran bishops have taken a firm stand, both for the rights of the Church (for example, the right of a pastor to retain confidences made to him by members of his flock) and against the spread of "Quislingist" violence in the nation. When protests to the authorities, against the overriding of the laws of the land, and the inoculation of the youth with doctrines of violence, were unanswered, they issued a joint pastoral letter to be read from the pulpits. In spite of the Authorities' prohibition to pastors to read the letter, many of them were able to do so. When copies were confiscated, others were made secretly and distributed in hundreds of thousands throughout the population, so that the words "Bishops' Pastoral" became a phrase upon the lips of all, repeated even by children who could not understand their meaning.

With regard to Denmark, we have less detailed information, but we know that, in a similar way, the Church has become the centre and rallying point of national feeling and independence, and that the whole population looks to the Church, in a way that it has not done for many years, for the proclamation of "the Word of God in a manner suited to the situation of the nation to-day."

In Holland, also, the Church has risen to the occasion in a way that has won the enthusiastic support of the great bulk of the nation. Here also there have been church letters of protest read from pulpits in defiance of prohibitions; here, too, the church leaders have boldly taken their complaints direct to the occupying Authorities. For the first time in generations the Church has given the people leadership, not only in regard to private morality and to individual piety, but with regard to public affairs. The words of a Dutch Churchman last winter have been widely quoted, to the effect that "more has happened in two months in the National Church of Holland than in the past two centuries." Perhaps the most courageous and striking act of all was the protest against anti-Semitism, formally presented by the leaders of the Church, with the support of almost the whole membership—a protest which was not ineffective, in spite of the demonstrations to which it indirectly led, and the shedding of blood in order to suppress it.

THE picture varies as we pass from one part of the Continent to another. Defeat seems to bring with it, as a general rule, religious revival. Perhaps Christianity, in this, is linked with her Lord, Who triumphed from the Cross, and rose from the grave. In poor, divided France, the Church has found a new response, and men are turning again to her for leadership. Amongst the French prisoners of war in Germany, there is said to be a remarkable new movement of Bible-study and prayer, especially among the Protestant groups. In unoccupied France, the Youth Movement (the only part of Marshal Petain's programme for the moral renewal of the nation that seems to contain seeds of genuine life) has been profoundly

influenced by a number of Christian leaders, more especially by those who belong to the Reformed Church.

It is quite impossible to separate the present strife in Europe from religious issues. In Rumania, the Iron Guard Movement was closely associated with proposals for reform, or at least change, in the Orthodox Church. It is well known that the revolution in Yugoslavia, which led to the overthrow of the Regent Prince Paul, drew much of its strength from the Church. In every occupied country scores of Christian leaders have been thrown into concentration camps. Of some hundreds of Protestant preaching places that existed in Spain before the civil war, only a score or so have been permitted to remain.

Hitler's war against Russia gains sympathy in Finland, and perhaps in Sweden, because it is proclaimed as in the nature of a holy war against an anti-Christian system. Nazism itself only secured power in Germany at the expense of a struggle that rent the Evangelical Church in that country in twain. Even yet, there are Confessional Church leaders, like Niemöller, in concentration camps ; whilst many humbler Christian people are maintaining a lonely witness to the truths of the Gospel and the supremacy of Christ, at great cost to themselves, in every part of the Reich.

Truly it is not only the political and economic structure of European civilization that is being re-molten to-day in the furnace of war. The struggle goes deeper—to the faith of Europe. It is here that the very heart of the strife lies. In what, or in Whom, is the European man of to-morrow to believe ? What will be the mainspring of his life, the purpose of his existence, all that gives his life its meaning ?

I LOOK to the faithful Christian people of Europe, suffering, oppressed, perhaps imprisoned. I see some of them martyred, and I remember that the " blood of the martyrs " has ever been " the seed of the Church." I see little groups of worshippers here and there, faithful in their witness, even unto death. I see something of the grievous trials through which they are passing, something also of the heroism and steadfastness that God is enabling them to display. I look ahead to a Europe after the war—exhausted, hopeless, disillusioned, looking for some sure anchorage : and I ask myself, whether, in the providence of God, it may not be these very suffering, tested, steadfast groups who alone can show the peoples the only anchorage that has withstood the raging of the tempest, seeing that it is founded in eternal truth.

Then I recall that God has called me also, and my fellow Christians in Britain, to share in the same great task of witnessing, in the day of trial, to the eternal unshakeable realities. And I find myself called to constant prayer for our brethren on the Continent, and to preparation—perhaps by means of mutual missions of help and witness when these shall again be possible—for the re-evangelizing of the Continent through those whom God has called to be His witnesses in these heroic days of the Faith.

Are Foreign Missions Justified?

The Executive Secretary of the United Christian Missionary Society gives a rapid sketch of the work of that Mission, which shows that the world missionary effort lives and gives life. It is building the Kingdom of God even in this hour of world distress and hate. It is lifting up into leadership in the nations, men and women deeply committed to the achievement of world peace and brotherhood, and it is fostering national and international co-operation.

STARTING with our nearest neighbour, Mexico, we go to Jamaica, Puerto Rico, Paraguay, Argentina, Belgian Congo, India, China, Japan and the Philippine Islands. This is the world outreach of our Church, with its missionaries, hundreds of national workers, hospitals, schools, and projects for the building up of the economic and moral standards of living. This is the geographical outreach of our Church, but what of the life that it nurtures and gives ?

In Mexico, a group of children, touched by the plight of little children in China, send an offering to our mission there, and write : " We know that you are suffering from the war, and we wish God to bless you. We are sending you this money to help you."

In Jamaica a missionary goes yearly from church to church combating the excessive emotionalism with a sane, controlled religion, directed to clean living, fair dealing and devoted service.

In Puerto Rico there is an oasis for the rehabilitation of life painfully oppressed by economic and social bonds. At the McLean Conference Grounds, hopes are lifted and in the little white chapels that dot the islands, life is given a new chance.

In Paraguay, a great institution lifts itself on the horizon as a mountain of hope to a poor, destitute, ignorant people. It is the only institution of its type in the land. It is an institution of Christian education. It is laying the foundation for intelligent citizenship and Christian homes.

In Argentina, a new church, with competent national leadership, is being developed, putting Christian content and hope into a great cosmopolitan city.

In Africa, a native preacher says, " I see that the kingdom of God is not far from us even though we do not see it with our eyes."

A Chamar of India says, "We are all going to become Christians. Where else can we find a religion which will free our women, make us worship God effectively, forbid idolatry, give us clean mouths, and lasting marriages ? "

In China an educated Chinese says, " The Church is the only decent thing we have left from all our past in this conquered territory."

In Japan we hear that the daughter of a graduate of the Margaret K. Long Girls' School was baptized on the thirteenth anniversary of the baptism of her mother.

In the Philippine Islands, the Church is facing the new multiple problems of national independence courageously. It is finding its place in the national life through consecrated leaders.

An intimate view of conditions in Egypt.

Egypt's Resurgence

By H. F. Roe

THE question: "What are the Egyptians like?" is often asked me, but it is impossible to give a brief answer which is not, in some respect, misleading. As regards Egyptian thought and outlook, there are many colours in the patchwork, and few of them blend. Conspicuous are the following: fatalism, pride, disillusionment, bewilderment, materialism, fear, scorn for European Christianity, discontent with Orthodox Islam, but unwillingness to "try out" other faiths, extreme nationalism, admiration for "strong men" anywhere, even outside the ranks of the faithful, gnawing anxiety in thousands of families, owing to the precarious employment prospects that face the bread-winners. On this patchwork are now superimposed the strain and peril and confusion of the war.

During the past twenty years, the writer has had contact with Egyptians of all classes. In recent years he has been glad to discern real progress in public administration, education, health, industry, and politics.

A few years ago, for instance, the clothes of the average Englishman living in Egypt were, of necessity, supplied from Europe. Now, he is able to wear much that is purely of Egyptian manufacture. This industrial progress has spread in many directions, and although local manufactures are sometimes inferior to those hitherto imported, Egypt is becoming more and more independent of the foreigner in this respect. Intense nationalism, prohibitive customs charges, the spread of education, and other causes, have combined to produce this situation, and a sympathetic observer cannot but congratulate the Egyptians. They are undoubtedly displaying a new progressiveness and virility. Signs are also not lacking amongst public men of a deeper feeling after morality and honour and real concern for the general good.

I have noticed a gradual but profound change in Egyptian society since the last war. There are three main groups: (*a*) the wealthy aristocracy — landowners, cotton merchants, senior Government officials, nobility; (*b*) the middle class, hitherto consisting almost entirely of minor Government officials and their staffs; (*c*) the millions of *fellaheen*, exceedingly poor and ignorant.

The past twenty years have witnessed a large-scale movement from class (*c*) to (*b*). Consequent upon the spread of education, this middle class has been greatly augmented. Not only has there been a swelling in the ranks of Government employees, but many Egyptians have qualified for duty in office, shop and factory, and even on the land—duty that had been performed before by the foreigner. The automobile industry alone has absorbed thousands of skilled and semi-skilled Egyptian workmen in the countless garages dotted all over the country. Unfortunately, the supply of skilled labour far exceeds the demand.

The toiling peasantry (class *c*) still form the overwhelming majority of the population. Somehow

existing on a few pence a day, their lot is pitiable in the extreme, in spite of attempts by Health and Welfare services to ameliorate it. Nevertheless, in their small villages and farmsteads, they enjoy certain advantages that are denied to dwellers in the densely crowded towns. Their intellectual condition, however, is such that many seem incapable of grasping the simplest Gospel teaching.

Undoubtedly the nation has made great strides of late towards acquiring what might be called the trappings of civilization. The writer cannot help feeling that the revival which we are seeing here is part of an immense Divine plan now unfolding, and that Egypt is being prepared to play an increasingly important part among the nations. In other words, education, nationalism, industrialism, and so on, are only symptoms of a deep movement which God is going to use in the outworking of His grand world plan.

WHAT of the religious position? Our readers wish to view matters as they concern the Kingdom of God. Egypt is still at the cross-roads, though most signs point, I fear, to a deliberate rejection of the Gospel on the part of the nation's leaders. During recent years, the Government in power has repeatedly prepared, and seriously contemplated, legislative measures whose effect would be the curtailment, if not the prevention, of evangelism. In answer, I believe, to the earnest prayers of Christians, none of these measures have reached the Statute Book, unless greatly modified in their scope.

The latest of these "threats," which would entirely prohibit all evangelistic work among Mohammedans, would, if fulfilled, abruptly kill the bulk (at least) of missionary work. News is just to hand that the measure has been shelved indefinitely, and we are thankful for yet another respite granted to the people of Egypt, during which they may hear the Good News. The outlook, however, is none too promising.

Orthodox Islam is losing its hold upon thinking Egyptians, although they still pay it lip service. The general tendency is to modernize Islamic teaching (one doubts whether its founder could recognize it in its new garb), and to regulate life on a purely materialistic basis. The Nazarene is despised and rejected by the majority. It is certain that the bulk of the populace is unhappy and bewildered, and will continue to be so until they come really to know the Gospel of our Lord—solving all life's dilemmas.

Statistics are not accessible to the writer, but I believe that, during the past twenty years, literacy has increased from ten per cent. to about twenty or twenty-two per cent. The habit of serious reading has not yet developed to any extent. Apart from studying examination subjects, many confine their reading to the daily paper or very cheap editions of fiction, and half of them read scarcely at all. There is insufficient demand for the production of decently-bound volumes. There is some attention given to religious literature, possibly owing to the traditional veneration for the written Word.

In this connection, it is good to know that many thousands of Scriptures (classical and colloquial)

have been bought by Moslems all over the country during the past fifteen years. This constitutes a challenge to Christians to pray for all these potential seekers after the truth.

One encouraging feature of the present day is the growing spirit of independence and enterprise displayed by the laity in different branches of the indigenous Church. This is another aspect of the nation's resurgence. Dissatisfied with their nominal leaders, many are themselves organizing various forms of Christian activity, such as Bible Study groups, Christian clubs, Sunday Schools, and house-to-house visiting.

REGARDING conversions from Islam, one must confess to disappointment. Anti - missionary sentiment and discrimination by employers against " perverts " have increased ; the somewhat artificial support of friendly Europeans, through dwindling of prestige and privilege, has practically disappeared, and the lot of the enquirer or convert has become more and more unenviable.

While it is granted that persecution weeds out " rice Christians," it also deters the sincere but unconvinced enquirer. In view of the tremendous obstacles that confront converts, it is amazing that some really " come through." In a very special sense, each convert from Islam is a monument of divine grace. I have discerned among Egyptian Christians a growing solicitude and sense of responsibility towards these converts.

In a variety of ways, missionaries are ministering to all classes of society. Mission hospitals are crammed, and have long waiting lists. Healthy and promising " follow-up " work is an important sequel. In the hospital best known to the writer, there is held every month or so an informal day or two-day conference of old patients who manifest more than a passing response to the Gospel. The mission schools are working at full pressure, and the boarding departments are very popular. Colporteurs are kept busy, and, in the main, are allowed to carry on without serious hindrance. The youth of the nation is being reached through reading rooms and lectures. In the towns, any able exponent of the Christian faith is sure of a large audience if his lecture is in the least advertised.

When one remembers the bitter opposition organized by influential agitators, and certain public bodies; the sustained pro-Islam propaganda of press and radio ; the growing ability (at any rate, for the moment) of Moslem leaders to dominate all sections of public administration ; the generally adopted policy of subordinating everything to the interests of the Moslem religion—one realizes that it is miraculous that Christian work goes on at all, and, indeed, makes steady progress.

We cannot see into the future, but the writer feels that one important outcome in Egypt of the present war is that doors of opportunity (which were on the point of closing) are being kept open, and enlightened Egyptian opinion may ultimately realize that religious freedom is, after all, the path to true progress.

Spain's Grim Joke

Conditions in Spain are worse than in Poland, says the *Voice of Spain*. Famine conditions exist. In large areas, says an American medical investigator, Spanish people are living on an amount of food literally below that recognized to be necessary to sustain life. Dr. Alexis Carrel (to whom we have written for an article) has been there, studying the effects of protracted underfeeding. Although he would not talk for publication, he said that the effects in Spain were worse than he had imagined.

A grim joke is told that Franco told Hitler how he could defeat Britain at once. "Just send the British my Cabinet Minister in charge of food, and the British will be starving in four days."

Nazi propaganda in Tangier and throughout the Spanish and French zones of Morocco takes the form of illustrated booklets. One, entitled, *Behind Cigar-Smoke Clouds*, shows Mr. Winston Churchill blowing fumes from his cigar, which form the letters of the title. A flap in the upper half of a card will show the British Prime Minister persuasively speaking from a platform decorated with the Union Jack: when the flap is raised, a bewigged judge may be seen, sternly imposing sentence on a trembling British worker. These pictorial productions are aimed at attracting the illiterate natives. The Nazis have also organized a whispering campaign on an international scale, the subjects of which are Hitler's invincibility, British defeats, French degeneracy, Jewish intrigue, and the need for a united and independent Morocco, enjoying German friendship.

The Abbé Couturier, of the Carthusian Institution at Lyons, who is a man of profound Christian charity and the inspirer of the World Week of Prayer for Christian Unity, held each year from January 18th—25th, has written the following prayer for the persecuted Protestants in Spain:

"Let us pray very specially for our Protestant brethren persecuted in Spain: let us gather up their sufferings and their prayers in our own prayers, offering them to God that they may return in blessing upon them and upon their oppressors, and that both may receive the precious gift of spiritual emulation whereby each simply endeavours to hear the calls of God and answer them with all his soul. May God forgive! May God have mercy on the oppressed! May God have mercy on the oppressors!"

(*International Christian Press and Information Service.*)

The Soldier and Suffering

There is a difference in the outlook of the soldier of 1914 and the soldier of 1941, says Alan Richardson, Secretary of the British Student Christian Federation, in *The Student World*. To-day, the problem of suffering does not present the enormous difficulty which it formerly did. "The existence of war and its sufferings is not now an argument against the existence of a God of love, but an overwhelming confirmation of belief in His reality." "If the tokens of His wrath (we do not shrink from that word to-day) are visible in our wrecked suburban villas—symbols of a godless and pleasure-loving order of society—the earnestness of His mercy is discernible in the possibilities of a juster and nobler world."

To-day, when a "stern theology"—a theology of the severity and goodness of God—is presented to our thoughtful students, they flock in great numbers to hear it preached. Recent University missions and lectures on the Christian faith have demonstrated this. Students, says Mr. Richardson, are more than ever athirst to hear what the Bible has to say.

¶ *The brilliant author of* The Problem of Pain *discusses a vital distinction in faith and experience.*

Religion: Reality or Substitute?

By C. S. Lewis

WE are all quite familiar with the idea that the old Jewish priesthood was a mere symbol, and that Christianity is the reality which it symbolised. It is important, however, to notice what an astonishing, even an impudent, claim it must have seemed as long as the temple at Jerusalem was still standing.

In the temple you saw *real* sacrifice being offered—real animals really had their throats cut, and their actual flesh and blood were used in the ritual; in Christian assemblies a ceremony with wine and bits of bread was conducted. It must have been all but impossible to resist the conviction that the Jewish service was the reality, and the Christian one a mere substitute—wine is so obviously a substitute for blood and bread for flesh. Yet the Christians had the audacity to maintain that it was the other way round—that their innocuous little ritual meal in private houses was the *real* sacrifice and that all the slaughtering, incense, music, and shouting in the temple was merely the shadow.

In considering this we touch upon the very central region where all doubts about our religion live. Things do look so very much as if our whole faith were a substitute for the well-being we have failed to achieve on earth. It seems so very likely that our rejection of the world is only the disappointed fox's attempt to convince himself that unattainable grapes are sour. After all, we do not usually think much about the next world until our hopes in this have been pretty well flattened out; and when they are revived, we not infrequently abandon our religion. And does not all that talk of celestial love come chiefly from monks and nuns, starved celibates consoling themselves with a compensatory hallucination? And the worship of the Christ-child—does it not also come to us from centuries of lonely old maids? There is no good ignoring these disquieting thoughts. Let us admit from the outset that the psychologists have a good *prima facie* case. The theory that our religion is a substitute has a great deal of plausibility.

Faced with this, the first thing I do is to try to find out what I know about substitutes, and the realities for which they are substituted, in general. And I find that I don't know so much as I thought I did. Until I considered the matter, I had a sort of impression that one could recognize the difference by mere inspection if one was really honest—that the substitute would somehow betray itself by the mere taste, would ring false. And this impression was, in fact, one of the sources from which the doubts I mentioned were drawing their strength. What made it seem so likely that religion was a substitute was not any general philosophical argument about the existence of God, but, rather, the experienced fact that for most of us at most times the spiritual life tasted so thin, so insipid, compared with the natural. And I thought *that* was just what a substitute might be expected to taste like. But after reflection, I discovered that this was not only not an obvious truth, but was even con-

tradicted by some of my own experience.

WHEN I was a boy, gramophone records were not nearly so good as they are now. In the old recording of an orchestral piece, you could hardly hear the separate instruments at all, but only a single undifferentiated sound. That was the sort of music I grew up on. And when, at a somewhat later age, I began to hear real orchestras, I was actually disappointed with them, just because you didn't get that single sound. What one got in a concert room seemed to me to lack the unity I had grown to expect, to be not an orchestra, but merely a number of individual musicians on the same platform. In fact, I felt it "wasn't the Real Thing." Now a gramophone record is precisely a substitute, and an orchestra the reality. But, owing to my musical mis-education, the reality appeared to be a substitute and the substitute a reality.

"Substitutes" suggest wartime feeding. Well, there, too, I have an example. During the last war, as at present, we had to eat margarine instead of butter. When I began doing so I couldn't tell the difference between them. For the first week or so, I would have said, "You may call the margarine a substitute if you like, but it is actually just as good as the real thing." But, by the end of the war, I could never again have mistaken one for the other, and I never wanted to see margarine again! This is different from the previous example, because here I started knowing which, in fact, was the substitute. But the point is tha mere immediate taste did not at first confirm this bit of knowledge. It was only after long experience that the margarine revealed itself to my senses as inferior.

But enough of my own experiences. I will turn to a better man, to Milton, and to that scene which I used to think the most grotesque, but now think one of the most profound, in *Paradise Lost*. I mean the part where Eve, a few minutes after her creation, sees herself in a pool of water, and falls in love with her own reflection. Then God makes her look up, and she sees Adam. But the interesting point is that the first sight of Adam is a disappointment; he is a much less immediately attractive object than herself. Being divinely guided, Eve gets over this difficult *pons asinorum* and lives to learn that being in love with Adam is more inexhaustible, more fruitful, and even better fun, than being in love with herself. But if she had been a sinner, like ourselves, she would not have made the transition so easily; she also would have passed through the stage of finding the real, external lover a second-best.

Indeed, the region from which this example is drawn illustrates my theme better than almost any other. To the pervert, normal love, when it does not appear simply repulsive, appears, at best, a mere milk-and-water substitute for that ghastly world of impossible fantasies which have become to him the "real thing." But every department of life furnishes us with examples. The ears that are delighted with jazz cannot quite believe that "classical music" is anything but a sort of "vegetarian jazz" (to quote my friend Barfield), and great literature seems to vulgar taste at first a pale reflection of the "thrillers" or "triangle dramas" which it prefers.

FROM all this I want to draw the following conclusion. Introspection is of no use at all in deciding which of two experiences is a substitute or a second best. At a certain stage, all those sensations which we should expect to find accompanying the proper satisfaction of a fundamental need, will actually accompany the substitute, and *vice versa*. And I want to insist that if we are once convinced of this principle, we should then hold it quite unflinchingly from this moment to the end of our lives. When a witness has once been proved unreliable, turn him out of the court. It is mere waste of time to go sneaking back to his evidence and thinking "After all —" and "He *did* say —." If immediate feeling has shown itself quite worthless in this matter, then let us never listen to immediate feeling again. If our criterion between a real, and a substituted, satisfaction must be sought somewhere else, then in God's name, seek it somewhere else.

The authority of many wise men in many different times and places forbids me to regard the spiritual world as an illusion. My reason, showing me the apparently insoluble difficulties of materialism, and proving that the hypothesis of a spiritual world covers far more of the facts with far fewer assumptions, forbids me again. My experience, even of such feeble attempts as I have made to live the spiritual life, does not lead to the results which the pursuit of an illusion ordinarily leads to, and, therefore, forbids me yet again.

I am not now saying that no one's reason and no one's experience produce different results. I am only trying to put the whole problem the right way round, to make it clear that the value given to the testimony of any feeling must depend on our whole philosophy, not our whole philosophy on a feeling. If those who deny the spiritual world prove their case on general grounds, then, indeed, it will follow that our apparently spiritual experiences *must* be an illusion; but, equally, if we are right, it will follow that they are the prime reality and that our natural experiences are a second best. And let us note that which ever view we embrace, mere feeling will continue to assault our conviction. Just as the Christian has his moments when the clamour of this visible and audible world is so persistent, and the whisper of the spiritual world so faint, that faith and reason can hardly stick to their guns, so, as I well remember, the atheist also has his moments of shuddering misgiving, of an all but irresistible suspicion that old tales may after all be true, that something or someone from outside may at any moment break into his neat, explicable, mechanical universe. Believe in God, and you will have to face hours when it seems *obvious* that this material world is the only reality; disbelieve in Him, and you must face hours when this material world seems to shout at you that it is *not* all. No conviction religious or irreligious, will, of itself, end once and for all this fifth-columnist in the soul. Only the practice of Faith resulting in the habit of Faith will gradually do that.

HAVE we now got to a position from which we can talk about Faith without being misunderstood? For, in general, we are shy of speaking plainly about Faith as a virtue. It looks so like praising

an intention to believe what you want to believe in the face of evidence to the contrary; the American in the old story defined Faith as "the power of believing what we know to be untrue." Now I define Faith as the power of continuing to believe what we once honestly thought to be true until cogent reasons for honestly changing our minds are brought before us. The difficulty of such continuing to believe is constantly ignored or misunderstood in discussions of the subject. It is always assumed that the difficulties of faith are intellectual difficulties, that a man who has once accepted a certain proposition will automatically go on believing it till real grounds for disbelief occur. Nothing could be more superficial.

HOW many of the freshmen who come up to Oxford from religious homes, and lose their Christianity in the first year, have been honestly *argued* out of it? How many of our own sudden temporary losses of faith have a rational basis which would stand examination for a moment? I don't know how it is with others, but I find that mere change of scene always has a tendency to decrease my faith at first—God is less credible when I pray in a hotel bedroom than when I am in College. The society of unbelievers makes Faith harder, even when they are people whose opinions, on any other subject, we know to be worthless.

These irrational fluctuations in belief are not peculiar to religious belief. They are happening about all our beliefs all day long. Haven't you noticed it with our thoughts about the war? Some days, of course, there is really good or really bad news, which gives us rational grounds for increased optimism or pessimism. But everyone must have experienced days in which we are caught up in a great wave of confidence, or down into a trough of anxiety, though there are no new grounds for either the one or the other. Of course, once the mood is on us, we *find* reasons soon enough. We say that we've been "thinking it over"; but it is pretty plain that the mood has created the reasons, and not *vice versa*.

But there are examples closer to the Christian problem even than these. There are things, say, in learning to swim or to climb, which look dangerous and aren't. Your instructor tells you it's safe. You have good reason, from past experience, to trust him. Perhaps you can even see for yourself, by your own reason, that it is safe. But the crucial question is, Will you be able to go on believing this when you actually see the cliff edge below you, or actually feel yourself unsupported in the water? You will have no *rational* ground for disbelieving. It is your senses and your imagination that are going to attack belief. Here, as in the New Testament, the conflict is not between faith and reason, but between faith and sight. We can face things which we *know* to be dangerous, if they don't look or sound too dangerous; our real trouble is often with things we *know* to be safe, but which look dreadful. Our faith in Christ wavers not so much when real arguments come against it as when it *looks* improbable—when the whole world takes on that desolate *look* which really tells us much more about the state of our passions, and even our digestion, than about reality.

When we exhort people to Faith as a virtue, to the settled intention of continuing to believe certain things, we are not exhorting them to fight against reason. The intention of continuing to believe is required because, though Reason is divine, human reasoners are not. When once passion takes part in the game, the human reason, unassisted by Grace, has about as much chance of retaining its hold on truths already gained as a snowflake has of retaining its consistency in the mouth of a blast furnace. The sort of arguments against Christianity which our reason can be persuaded to accept, at the moment of yielding to temptation, are often preposterous.

Reason may win truths : without Faith she will retain them just so long as Satan pleases. There is nothing we cannot be made to believe or disbelieve. If we wish to be rational, not now and then, but constantly, we must pray for the gift of Faith, for the power to go on believing, not in the teeth of reason, but in the teeth of lust, and terror, and jealousy, and boredom, and indifference, that which reason, authority, or experience, or all three, have once delivered to us for truth.

And the answer to that prayer will, perhaps, surprise us when it comes. For I am not sure, after all, whether one of the causes of our weak faith is not a secret wish that our faith should *not* be very strong. Is there some reservation in our minds ? Some fear of what it might be like if our religion became *quite* real ? I hope not. God help us all, and forgive us.

APPLES WITHOUT APPLE-TREES

Professor Emil Brunner, writing in *Neue Zurcher Zeitung*, said that recent historical research proved that the social idea on which the Swiss Confederation was founded in 1291 sprang from the Christian brotherhoods of the Middle Ages.

Switzerland is probably the only Continental State whose structure issues from the Christian civilization of the Middle Ages. Probably the virtues of the Swiss, such as reliability, honesty, conscientiousness, have their origin here rather than in racial characteristics. In the century after the Reformation, family and parochial life were more intensely Christianized than in any other country, except perhaps in Holland and parts of Scandinavia. The International Christian Press and Information Service quotes from his book a statement in which he says :

" Not humanism, but Christianity is the origin of the humanitarian efforts of modern times, which found their most effective expression in the Geneva Red Cross, and which make Switzerland a 'European necessity.' Switzerland," he says, "is not held together, as most States, by common blood and common language, but is a unity of will and outlook —moral and not natural. Its ethos constitutes its destiny. If Switzerland is morally sound, it will stand any trial . . . if it is morally unsound, it will disappear."

In Dr. Brunner's opinion, the decline of the Christian faith in the last two centuries is the gravest threat to the country. There is a call for the Christian ethos, but " people want the apples without the apple-trees. Anyone who wants the Christian way of life must want the Christian faith. . . . Thus the question whether the Swiss nation can find its way back to the Christian faith is the question of her national existence."

In the Philippines there has been enacted the greatest experiment in Christian democracy of this century.

Philippines and the Future

By W. Brooks Foley

A VIEW of the future of our world is to be found in the Philippines. What has happened in the seven thousand emerald islands set in the blue Pacific may well be more significant for Christian history, and, therefore, world civilization, than even the economic and political wars of our generation.

Against a background of more than three hundred years of morally degrading slavery imposed by the Spanish Church and Government, the Filipino people now stand out as having the capabilities of vital democratic advance. If this can be the case in such circumstances, no power on earth can prevent parallel happenings elsewhere in all the countries of the earth. Though they do not yet know it, and certainly have not yet assumed full responsibilities in the light of this fact, Filipinos have been the greatest experiment in Christian democracy we have yet seen in this century.

This does not mean that much is not owed to Europe and America, but, in the last analysis, the practical working plans, diagrams and construction have had to be carried forward by the people of these Islands. The basic worth of human personality was lodged deep in island life by a Church which, in practice, tried to destroy such an idea. The people learned the fact through suffering and hardship and disillusionment. It was the final rallying cry of martyrs like Jose Rizal and others who would not conform to a system that degraded the souls and bodies of men and women.

The exiles from the Philippines who went to Europe, and the few who visited the United States, drank deep of the springs of freedom that were flowing in the West, even while Western empires were exploiting Eastern races. They came back to their homeland. They wrote letters and articles that were smuggled in and distributed to those who could read. They sent messages that passed from person to person in the little Philippine *barrios*. The letters and articles and messages were filled with a new kind of hope.

The great power inherent in Christian teachings made its way into the hearts of the Filipino people. It led them to revolt again and again against Spain. It led them to condemn the immorality of the Roman priesthood. It led them to find the truth in the teachings of Jesus. It established a new way of life in the Orient.

The Philippines are faced with a fact. Immature as the country still is politically, impotent as it is to stand alone economically, still it has found itself establishing the first real new order in East Asia. This has been going on rapidly for forty years, and slowly for nearly a century.

When the first Protestant ministers reached the Philippines in 1898, they found Filipino men and women who had already caught the glowing vision of righteousness applied to daily living. They found literally hundreds of thousands of men and women in revolt against the destruction of real Christianity by a Church system which had lost the consciousness of a dividing line

between good and evil. They were welcomed and supported by those who had already become Protestants, *protestants* in their own right, because they believed in the Jesus way of life as over against any man-made, deteriorating system.

So Christianity expanded, blossomed, developed rapidly and concretely throughout the archipelago. Our best estimate to-day is that the evangelical Churches alone have a constituency of a million people in a population of sixteen million. This does not include hundreds of thousands who still call themselves Roman Catholic yet who accept no dictation from the Church in which they claim membership.

FORTUNATELY, the American Government simply did not know how to be imperialistic. Its citizens were not interested in ruling a colony. As a result, even the soldiers in the American Army started little primary schools for Filipino children. The Managing Editor of one of the great Manila dailies says that he learned his first English in a simple school run by an American soldier.

As a result of the new rule of freedom of speech and of religion, the people turned toward Christian Churches which proved that they stood for those principles. The Presbyterians, the Methodists, the United Brethren, the Disciples, the Baptists, joined hands in cooperating to assist the Filipino people to a new growth in the Christian faith. The older Christian foundations were not destroyed, but a new superstructure of belief was erected.

The building of Christian practice has been steadily growing for forty years. That is why we can say in truth that, already, the Philippines have had forty years of the future. A new process of democratic living has been worked out in the Islands.

Apart from the political leaders, there are hundreds, if not thousands, of thinking men and women who see clearly, work courageously, speak in public very little, but live effectively the principles of a Christian social order.

We can see, at least in part, the outlines of the social revolution which elsewhere has sent the rest of the world into convulsions. Instead of volcanic social eruptions, the Philippines have witnessed social justice thrusting its way up, attracted by a practical Christian recognition of human values.

Forty-four thousand teachers in Government schools, the wiping out of scourges like cholera and smallpox, the construction of tens of thousands of miles of public roads, the establishment of a complete judicial system—all are mere symptoms of what is happening.

As Christians, we are interested in the mental outlook, the personal practice, and the community service of the people. There is a rapidly expanding sense of personal responsibility, as well as a demand for rights. The development of this ability to handle affairs of importance is the result of a vital, realistic Christian faith.

Slavery has definitely gone in the Philippines as a possible programme in the future. This freeing of the Filipinos was a part of the long warfare against slavery which is still being carried out in the world. Slavery in the Philippines was economic, political and moral. It is now only economic to some degree, with traces still in political practice. The only moral servitude

comes as a result of habits handed down from previous generations, but now discredited by all thinking leaders.

In the Protestant Churches, speaking denominationally as well as through the Philippine Federation of Churches, there is a breath of life that has provided the Islands with a freshness of vision, a sacrifice of service, a consciousness of opportunity, a significance of co-operative leadership. That breath supports ministers, builds churches, establishes evangelical colleges, demands educational facilities, inspires churches serving their communities, and urges personal purity of conduct in private and public affairs.

Though sweepstakes are still permitted by the Government, they are questioned by increasing numbers of people. Recently, when the writer refused to buy a sweepstake ticket, the seller said, "Oh! you must be a Protestant!" That is a sample of how the clear-cut teaching of honesty through the Protestant Churches has created a conscience in Philippine affairs.

To see a country grow a private and public conscience in forty years is evidence enough that it is on the high road to a future of great significance. The United States has made an investment of some of its finest sons and daughters in this creative Christian enterprise which is actually a sample of the future.

MALDISTRIBUTION OF FORCES

S. T. Moyer states that Protestant full-time workers in the United States are 1 to 9,000; in Africa as a whole, 1 to 27,000, although in some parts of Africa there are 1 to 2,000; in India 1 to 70,000.

World survey, for which *World Dominion* stands, has long called attention to the unequal distribution of Christian forces, and has had some influence in directing missionaries to needy fields.

The Christian Church should long ago have had a World Intelligence Service. For lack of this, there has been a serious if comparative waste of resources. As far back as 1913, in a survey of China, we pleaded for a co-ordinated plan which might have resulted in the complete evangelization of China, and, in 1920, in a preface to a survey* the following words occurred:

"The situation is improving but much yet remains to be done. Let anyone who doubts the need for survey, study the present distribution of missionary forces. He will find little evidence of any plan or method. In one region of the world there are about four hundred and fifty missionaries to a population of three millions, while in another area with more than double the number of people, there are only about twenty missionaries.

"After travelling in the latter region I asked one of the senior workers what in his opinion would be a large enough foreign staff, and he indicated quite a moderate addition to the existing force. Suppose I had suggested a total of a hundred missionaries, he would have declared the number far too large. Perhaps he was too modest in his demands. Conditions in one area differ from those in another. But such a wide difference in distribution and in demand makes the need of survey to ascertain facts and conditions absolutely imperative, especially when we remember that to the force of four hundred and fifty in the territory with the smaller population, missionaries will probably continue to be added and unevangelized regions will have to wait."

**Missionary Survey as an Aid to Intelligent Co-operation in Foreign Missions*, by Roland Allen and Thomas Cochrane.

¶ *The position of the Church in the West Indies, and co-operation with the Government.*

Changes in the West Indies

By Edward Bragg

SINCE the West Indian Islands have come so much to the front of late, first, through the political and economic disturbances which resulted in the visit of the West India Royal Commission of 1939, and second, through the Anglo-American Air Bases agreement, it would not be out of place to say something of the Church in these Islands, for the benefit of those interested.

Contrary to general opinion, the West Indies do not comprise a group of half-a-dozen or so islands, but many, many hundreds. To suppose that they are in the backwaters of the world's life is to stray very wide of the mark. There are quiet little islands, of course, difficult of access and far from the highways of modern commerce, but there are many busy cities, throbbing with intense commercial life—Kingston, Jamaica; Port of Spain, Trinidad; Georgetown, British Guiana—to mention the three most important. Strictly speaking, British Guiana is not in the West Indies, but in the present article, this great and only British Colony in South America will be included.

Nearly 450 years have passed since the West Indies were discovered by Columbus—450 years of change and romance. The Pope, by special Bull, had bestowed upon Spain the entire New World. But the Reformation in Europe was born, together with a passion for adventure and discovery, and the sailors of England, the Netherlands and France defied the power of Spain, laughed at the Papal Bull, fought valiantly in these waters, so that by the end of the nineteenth century, the Spanish flag had entirely disappeared from the lands she was the first to discover and conquer.

It is true to say that all the recognized (as well as a good many unrecognized) Churches are at work to-day in these Islands—chiefly from the United States. Some of the Islands are predominantly Roman Catholic, for example, Trinidad, Grenada and St. Lucia. In St. Lucia, the Roman Catholics register some ninety-three per cent. of the population, but others are predominantly Protestant. Barbados is an example where the Protestant population would be ninety-eight per cent. of the whole—this probably being accounted for by the fact that Barbados has been British from the beginning, and has never changed hands, as most of the other Islands have.

From the ecclesiastical point of view, Barbados is, perhaps, the most interesting of all. It is, I believe, the only place in the British Empire which can boast of a State Church—the Church of England—the expenses of which, from the Bishop down to the beadle of every church—are met by the Government. Other denominations receive helpful Government Grants in relation to the number of their adherents, while denominational schools, managed by the various Churches, are all treated alike by Government.

Barbados, too, is the happy hunting ground of almost every conceivable religious sect. In one

small town of some 1,000 souls, there are nearly twenty of these bodies, possessing the most fantastic names. While they proselytize successfully, they are not a serious menace to the older-established Churches; their leaders (known locally as "*calabash*" parsons) are, for the most part, illiterate and untrained.

Talk has been going on for some time in Jamaica and British Guiana on the lines of reunion among the Free Churches—Methodist, Presbyterian, Moravian, Congregational—and the difficulties should not be insuperable, although, judging from some of the discussions which I have attended, we are no nearer to the goal than we were at the beginning.

Not all Free Churches are represented in each Island, but Methodism is to be found in most. The Baptists, so indefatigable in the days of slavery, have almost disappeared; so, too, has Congregationalism. "Congregationalism," writes J. D. Jones, in his autobiography, "in Jamaica is woefully weak. Whether we are destined to survive there as a Denomination I very seriously doubt." There is a vigorous Congregational Church in Georgetown, British Guiana.

There is no question that Methodism, which is undoubtedly the strongest Free Church in these Islands, would have gone the same way, had it not been for the continued and generous financial aid of the parent body in England. Year by year, however, that aid is diminishing, and the Church is being called upon to stand upon its own feet. This will be possible only when the economic conditions of the Islands improve. There is now little hope of economic improvement until after the war, when the recommendations of the West India Royal Commission will be given a chance to operate.

Co-operation exists among the Methodists, Baptists, Presbyterians and Congregationalists, in connection with the only Free Church Ministerial Training College in the West Indies (in Jamaica), but the Churches have not yet succeeded in recruiting sufficient native ministers for these parts, though that is the ultimate goal.

Any hope of the Free Churches coming closer to the Anglican Body recedes farther and farther away, for the Anglican Church in the West Indies is strongly Anglo-Catholic. The change has been taking place for some time, but only recently have the people become aware of the transformation. Consequently, many of the most influential members have left. Some have joined other Communions, but many absent themselves altogether.

THE Roman Catholic Church looks on meanwhile with interest and, in one Island, a pamphlet has been issued recently, entitled: "An Alphabet for Anxious Anglicans":

> "A stands for Altar and altar stone, which, at the Reformation, were the first things you destroyed and cast out. . . . Yet now your ministers are putting back the altar and the all-important altar-stone, with the five crosses. This stone, on account of its immediate connection with the sacrifice of the Mass, is what was regarded by your fathers as specially idolatrous. . . . But now it is put back by your bishops, and by them blessed and consecrated. You must admit, therefore, that your leaders, either in those old times, or in modern times, have blundered. The true Church does not blunder like that."

What the Roman Catholic Church thinks of Anglo-Catholicism comes under the letter F:

"F stands for Fear. But have no fears. By none of these changes are you being turned into Roman Catholics. By all this admission of Anglican mistakes in the past (or present) you are no nearer the Catholic Church than you were before. Have no fears about that. It is *not* the Body and Blood of Christ which you receive at your Eucharist. It is *not* sacramental absolution from sins which you obtain when you go to confession. . . ."

What the Roman Catholic Church hopes will be the outcome of all this Anglo-Catholicism is expressed, I think, under the letter L:

"L stands for Laughter. And remember how you used to laugh at Roman Catholics. But he who laughs last laughs best. Not that Catholics by any means want to laugh at you. But they *do* want to tell you that your ship has been torpedoed, or rather has suffered sabotage, and is sinking. The only thing for you to do is to put on your life-belts and take to the boats and, best of all, call upon the Barque of Peter to pick you up!"

For the purpose of information, I should say that, in the West Indies, there are no special churches for the Whites, as there are in some parts of the Empire. White and Coloured attend the same churches, and the unhappy colour bar in the Church is non-existent. There are, however, special churches and missions for the East Indians in those places where Indian immigrants and their descendants are to be found in sufficient numbers. The Methodist Mission has been at work in British Guiana among the East Indians for over eighty years, and the Canadian Presbyterian Mission, some fifty-five. A progressive social measure has just been introduced which must be gratifying to those who have been labouring so ardently in these Missions. East Indians of the Christian religion, below sixteen years of age, are not now permitted to marry.

Education in the West Indies would be in a sorry plight, but for the Churches. It is true that the local Governments pay the salaries of the teachers, but it is on the Church that the task of training the young falls. No doubt the Governments could undertake the matter of education in its entirety and do it more efficiently, and some Churches would be willing to see Government schools replacing denominational schools, but it has been a debatable question. At any rate, the Roman Catholics insist on Church schools, so there the matter rests.

IN St. Vincent, the Methodists are experimenting with a community school, and, with a highly-trained staff, are endeavouring to relate education to the needs of the people. A hostel has just been opened for boarders, where children can share the full community life and receive the complete benefits for which the school was erected. This expensive venture brought the following message from His Excellency, the Governor of the Windward Islands:

"I regard the Glen Community School as being potentially the greatest step forward upon the path of vocational and pre-vocational training which has been made hitherto in the Windward Islands, and consider that St. Vincent, in particular, and the other Islands in general, owe, or will owe, to the Methodist Church a debt of gratitude for this pioneer effort which is incalculable."

It is obvious that the Church in the West Indies cannot deal with the serious commercial and econcomic problems, but it can co-operate with the Governments, as soon as Governments see their way to make a move.

What is Ch

OVER a period of two thousand years Christianity has established, in so far as we know them, truth, honour, justice, freedom and certain moral standards which, it is obvious, can only be maintained by the persistence of the Christian faith. It is vital, therefore, that that faith and its implications be adequately imparted by the nation and the Church to the rising generation.

Christian Governments have frequently sought to be neutral in religion, and national educational systems have been created in Christian lands, divorced from Christian education. It has only gradually become evident that neutrality in politics or education is impossible and that if a system is not positively Christian, it is in practice anti-Christian. A new world order cannot be erected on a foundation of negatives.

A RECENT discussion in *The Times* on the recovery of effective religious instruction in English schools has turned attention to one aspect of the problem of Christian education. This correspondence has mainly centred round the question of the place of Bible instruction in the school curriculum. It is admitted that parrot-like repetition of Bible stories, creeds and doctrines fails to meet the case, and also it must be admitted that half-an-hour's Bible instruction, aiming for the most part at nothing in particular, can make little contribution to any real Christian education.

What part Biblical instruction plays in the school curriculum is only one aspect of the total problem, and it does not take us very far if the whole impact of the school, from every angle, is not helping to build up an intelligent and adequate Christian philosophy of life giving a positive view of things and a logical and reasoned incentive for living.

WE do not begin to discover the problem of Christian education till we ask and answer the question: What is the effect of the whole curriculum upon the pupils, and how far is it being directed to wholly Christian ends? Christian education can be nothing less than the imparting of a fully adequate Christian view of God, man and the world. In a Christian country, nothing less than this can be expected from us.

The question as to whether Christian educators had really before them the aim of imparting a full-orbed Christian education and philosophy of life was put to the appropriate committee at the recent Madras Conference. The implications of the question were considered, and they were held to be too revolutionary to be practical, involving not only a very specially instructed staff of Christian teachers but also the rewriting of all the textbooks so that the whole curriculum might function within the framework of a complete Christian philosophy of life.

IT is indeed true that the fully instructed Christian teacher is essential, and that there are many teachers who have realized their responsibility, and have done their best to carry it out under almost insuperable difficulties. If as a practical proposal we cannot *now* rewrite the textbooks, at least there is an urgent need for a manual for Christian teachers showing how,

Education ?

even with the present textbooks, all the subjects of the curriculum can be made to contribute to the imparting of an adequate Christian view of God, man and the world.

The Nazi educators have not found it impossible to do for their ends what Christian educators say is impossible to attempt for the highest ends of all.

The great Christian dogmas are embodied in all the Christian creeds (we are not divided here as in the case of Church doctrines) and the first task of the Christian teacher is to impart these comparatively few fundamental Christian assertions so that every pupil leaving school in a Christian land shall know what they are, even if he has not registered his acceptance of them. These dogmas, and let us not shirk the word, are the foundation stones of any Christian philosophy of life. In a Christian democracy every pupil has a right to expect this service from us.

There is no alternative but for the Christian teacher to make the Christian view of life central to every phase of the education he seeks to impart, otherwise the empty mind becomes a prey to every false ideology which the State may choose to propagate. This danger calls for the most drastic action. The only question arising here is whether it is not already too late.

TO achieve such an end, certain things must be kept in view. The teacher must necessarily be fully aware of what he is trying to do, and be personally enthusiastic about it. No such vital teaching of the Christian view of God and the world as is required can be imparted if the teacher is not wholly imbued with it. The Christian outlook is *caught* even more than taught, though, of course, it must be taught and taught well. The teacher must understand clearly that Biblical instruction is merely an instrument, a necessary though partial instrument, in the larger purpose, which involves the continual interpretation of the whole subject matter of the curriculum in building up and making effective the Christian outlook. This Christian view and interpretation of the world has to be made to pervade the whole atmosphere of the school and its activities, including the leisure time of the pupil and his recreations. It is no answer to say that it is impracticable for, from every consideration of the case it is imperative that the attempt should be made.

The very foundations of democracy stand or fall upon the inculcation of such a Christian philosophy, and in the consequent recognition of the rights of the human personality, and of the world as a moral universe created and maintained by God, in which only those taught to love and to do His will can enjoy the order and the beauty which he has created.

IT is time, therefore, that the terms "religious education" and "Biblical instruction" were discarded, and the words "Christian education" in the above comprehensive sense substituted instead, so that we may begin to think clearly of the real problem before us, and attempt something constructive to undo the havoc which has already been wrought by the policy of compromise and drift.

A distinguished Headmaster discusses religion and the ordinary schoolboy.

In a Teacher's Workshop

By S. H. Moore

I DO not intend to introduce this subject by any academic definition or discussion of the word "education" and thence to deduce that true education is founded upon religion. The last quarter of a century has given us a newer urgency for the linking up of religion with all school work. Within that time, and during a period only of 1,600 days of it, each of those 1,600 days saw 7,000 men killed and 14,000 wounded. Practically all these men had been in our schools. You may envisage this matter otherwise: politically, socially, ecclesiastically. I face it day by day in this way: I watch rows and rows of boys sing, not knowing what they sing, some such words as: "Give to us peace in our time, O Lord." These boys are now faced with another and worse ordeal than in 1914.

Do you think it needs any further urgency to a teacher to insist that behind all the other instruction he imparts, there should be found some knowledge, not contained in textbooks, which will make his boys strong to face such an issue? Do you wonder that the motto of my life as a teacher, Thring's great word, "*The waste in a teacher's workshop is the lives of men,*" looms ever more imperatively before me? Or that a still, small and quite irrepressible voice affirms: "There must be no waste. You cannot afford it. You may be a teacher of many failures and a few recoveries, but—you must make a supreme effort that each of these precious lads knows how and where to turn in the hour and article of decision; aye, if it must be, in the hour and article of death."

When the bottom fell out of my life in 1918, and I realized that over fifty of my sons, intimate members of my family and household, would return no more, it was no slight comfort in that most bitter and heartrending experience to know that the majority of those fifty had left school, possessing not only the ordinary knowledge school gives a boy, but also a confident belief in Jesus Christ our Saviour as the Lord of all good life, as the Saviour of his personal individual life.

Do you say: "You cannot give much knowledge of that kind, can you, to boys in a school, which must necessarily follow certain fixed lines of study and a curriculum more or less stereotyped"? I do not know the full answer to your question, but, speaking in a general way, I would say this: We can do more than is commonly supposed; we can give him a view of the world and of life which is dominated by a Person, the Person of our fair Master Christ; we can show him that the beauty of that world half conceals and half reveals God's purpose, thwarted though this may often have been by men's folly and imbecility; we can explain that all the creative work in that world reveals the operation of God's spirit, though often this may be unrecognized; and we can point to its troubles and problems and dilemmas as God's great adventure for our race, which every man is invited to share. Finally, we can teach him that men have enjoyed, and may enjoy, through-

out their days, the felt, surely-realized presence and companionship of Jesus Christ. That is the task, that is the hope, that is the high programme of the teacher of to-day.

Let me, however, in view of possible misunderstanding, put in here one caveat. Your schoolmaster, if he is a true one, will be careful not to attempt to carry out this programme by embarking on a campaign of ramping raging popular evangelism. "Any man who is out," said the Headmaster of Newbury Grammar School, a few years ago, "Any man in our schools who is out to see immediate results is rotten from the beginning to the end."

GREAT services are always a proof of capacity, but it is probably in small, routine, often-repeated, services that consecration is best revealed. It is only by using the infinite moments of each infinite day that such an outlook on life as I have tried to summarize can be taught. *Deus habet horas et moras* (which at Whitby we translate: "God has His flood tides and His ebb tides") is as true to-day as in the third century, and the Christian watches for those golden hours and is not forgetful of those more quiescent periods. The greatest schoolmaster of the nineteenth century once said, quite truly, that nothing "is more fatal in a school than obtrusive religion."

Each boy, when he arrives at school for the first time, has already some notions of religion. They may be happy, confident, simple notions; more generally, I fear, one can only characterize them as a waste howling wilderness. The tremendous progress made in this country by what I may call educational psychology, has confirmed in every detail the old dictum attributed to the Jesuits: "Give us the first ten years of a child's life and you can do what you like after that—he will be ours". It is one of the enigmas to me of our age that, on the one hand, science should be proving beyond all possible question the golden importance of those early years, and that, on the other hand, many parents should be handling those years with a laxity and a haphazardness beyond belief.

Not once but several times have such people brought their boy to school and said to me: "And as for religion, he knows nothing. We were not too sure ourselves, so thought we had better leave it all to you," ignoring apparently the fact that already the main foundations of their son's religion were unalterably laid down. Nothing can atone in after life for those first nine or ten years. If they are a blank, no school can do its whole duty by the boy and he himself will suffer to the end of his life for that blank.

What is the religion of a little child? It must be something very real, very positive, very definite, since the Teacher of us all said that to enter into His kingdom we must become such as they are. What is it that hinders us then from giving real, positive, definite ideas about religion? Is it our modernism? Is it our sense of being socially so sophisticated that we cannot put ourselves on the plane of the absolute tyro? Is it a doubt that, since we cannot to-day teach them what we ourselves were taught, we have not in our new twentieth century beliefs advanced far enough to be able to teach others? I am thankful for all the very considerable progress made in our Sunday School practice, for children's

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churches and the like. But I plead for the mother's knee, the home teaching, which nothing can replace. I know that in many homes this teaching is being conscientiously, sacrificially given, and am grateful for it ; but I fear that in an even larger number of homes it is not being attempted.

Experience and science agree in affirming that a little child needs God, and if, when you think the matter through, you come to the conclusion that it is our need for God which he grows aware of, do not hesitate for that—it works out at pretty much the same thing in the end. His religion for a long time is that he somehow knows that we know that we need God.

MAY I simply illustrate ? My mother not only had the care and strain of five children in my earliest years, but also of apprentices in the shop and maids in the house. She had no leisure for a quiet time in the morning—quite the contrary ! But, with the all-seeing eyes of Master Three Years Old, I noticed several times a depression on her side of the bed some hours after all the beds had been made. What did this mean ? I watched, and saw that, later in the day, when my sisters had gone to school and things were quieter, she went up to her bed and knelt there. No religious impression of my childhood could compare with that one. I began somehow to know that I needed God, and prayer and something unknown and unseen, because my mother needed them.

And so my plea for pre-school teaching of religion really works out, I am afraid, at a plea for truer Christian living on the part of the parents. Remember that any lack of spiritual outlook in the parents is soon reflected in the unconscious acceptance of a materialistic outlook on life by the young folk. Do not be afraid to let them see you need God in everything—at meals, at times of anxiety to you, at festivals, and on all occasions of joy.

If you harangue a child piously, you will get nowhere and will meet with no response ; but let it be seen that religion enters into every section and department of your life as he meets and knows it, and it will be the thing he cares most of all about. God is a very pleasurable element in the life of young children. And it is the human side of God, our Lord Jesus Christ, which alone they can comprehend. It is by emphasis on that human side of Christ that you will bring them to God. Have you realized that if for eight years you tell them a story of Jesus every day you will have told them nearly 3,000 stories? Is that no spiritual equipment for life, to have a mind soaked in the doings and sayings of Jesus ?

I am convinced that much greater use can be made of the Sundays of term than is often done. I do not hint at any revival of the once common Scripture classes on a Sunday afternoon. I believe I all but got the sack in my first year for refusing to start such a class. If a boy has been to some religious service in the morning, I can conceive nothing saner than a Sunday afternoon entirely free—when a boy may lounge a little, froust a little, read a little, walk a little, talk a lot, cultivate friendship, learn that for once he is a unit and not a member of a team. But whilst I would not make use of the Sunday afternoon, I would make very much more serious and definite use of

the Sunday evening Chapel. A service that is reverent and coherent and hearty is a great inspiration to the adolescent mind. Boys forget self, they acquire a sense of beauty and of reverence, and some, at any rate, will always be carried further than this and will feel themselves a part in the praise ascending to God.

I have no hesitation in saying that next to the always indispensable spirit of worship and reverence, the most important element to the schoolboy is the sermon. I agree entirely with Sir Cyril Norwood in his fine book, *The English Tradition in Education*, where he maintains, "When all is said and done, the instrument of greatest power in the School Chapel is the sermon. There should be one sermon a week and infinite pains should be taken with it."

Another great help in our school life is undoubtedly the fact that we have daily morning and evening prayer together. Not only do these set a tone and an atmosphere at start and close of day, but they give an opportunity for quite an extensive knowledge of our hymnology. More important, however, than that—I am amazed at the amount of selected Bible passages that can be read and at the amount of information concerning the Bible which can be put over during the year by a remark here, a tiny introduction there, a warning or a pointer in some other place. For I am very troubled at the growing Biblelessness of our young people. Twenty years ago, I used to set a general paper on the whole Bible to the school, and get very fair replies. But that is impossible to-day; the paper is still set, but it is answered Bible in hand; they simply do not know what pre-war boys knew about that Book of books.

I would ask for two readings of Scripture in every service, and I would ask ministers in one, two, or three sentences, at the beginning of each reading, to explain its connection. Boys are untidy of person, but very often orderly in mind, and they like to bring new-won knowledge to some definite place in their system of thought. To announce Deuteronomy, Chapter 10, to a boy means that he will pay little attention to it; but give him two or three facts concerning it and how it came to be written, and he will, to use his own phrase, "mop up" what is read.

IS nothing done then, you may ask, in ordinary school class work, to bring a boy into contact with religion? Certainly, I believe myself that notwithstanding the cheap sneers sometimes levelled at the divinity lesson, it may be made a unique method of instruction.

My own practice is each year to tackle with the whole of the upper school one of four or five big subjects which we consider during the whole year. Into these classes I try to throw every grain of the teacher's craft which has come my way, and evidence is ample that, in the years following school, such an effort has not been wholly thrown away. The subjects include: Introduction to the Old Testament; Introduction to the New Testament; Hebrew Prophets and Thinkers; the Life of our Master; the Christian Adventure—Paul to Athanasius.

Our boys will return to you with all these things simmering in their heads. But what they have heard at school will be largely, as far as

they are concerned, theory, and what they need will be, above everything else, practice. I should like to think that no boy went down from a public school without his being offered, *within the first fortnight after his return,* some definite Christian task, which will put him on his mettle and drive him back on all the resources of ingenuity and prayer he may possess.

WHAT are you going to do with this boy? Are you making plans for him? Do you think he is worth planning for? Has every minister a notebook in which each boy away from home at boarding school is recorded, along with the dates of his holidays, and, most important of all, the date of his leaving school?

I am convinced that one of the main reasons why our boys sometimes pass over from our own troops to some other regiment of the army of Christ is something like this. They feel out of touch with their own churches after years of absence. Possibly the minister is a new one, and he may not know even of their existence. They may find in their local church something of that "tolerated ugliness," discomfort, and even squalor which, in the past, has so often accompanied our buildings. They are not presented with anything definite to which they may set their hand. And perhaps they may find, or think they find, a lack of those things they have always been accustomed to regard as the rudiments of worship: silence, awe, dignity, great reverence. And in a despair they can never express, save sometimes in rare moments of expansiveness to their old Schoolmaster, they go to the first place where these last things at any rate are to be found. I can only say: "God bless them."

GOD, of course, is teaching our boys quite apart from us. And if we have faith to see boys seeking for God, we must also have the further faith to believe He is seeking them. Our life's aim is not in the first place that they may be very famous or very brilliant, or very wealthy, but that one day we may hear them say: "Now we believe, not because of thy speaking; for we have heard for ourselves and know that this is indeed the Saviour of the World."

"PRAYER, AND THE TERROR BY NIGHT"

In many countries of the world the importance of literature as a means of evangelism is becoming increasingly evident. We hope to publish an article on newspaper evangelism in our next number, and will welcome other contributions to this subject, which we feel to be of vital importance.

In this connection we are glad to draw attention to an excellent little booklet which has just come to our notice, entitled: *Prayer, and the Terror by Night,* by Lieutenant Frank Lee, R.N.V.R. It is the latest in the series edited by Mr. Mercer, and our highest commendation lies in the fact that we immediately ordered copies to send to lads known to us in the Forces.

This attractively produced little pamphlet, bound in art paper, may be obtained from Arthur Mercer, "Rozel," Wimbledon, S.W.19. (Price 1½d. each, or 2/11½ for 21 copies, post free.)

¶. *A human document from Thailand, which proves that recovery may follow failure.*

The Return of a Wanderer

NAI BANCHONG BANSIDDHI was a student in the Bangkok Christian College when R. O. Franklin, the Agency Secretary of the American Bible Society, was head of that school. He graduated with high honours and began at once to prepare himself for the Christian ministry. For years he was pastor of the First Church Chiengmai, in far north Thailand, the church with the largest membership in all Thailand. But, six years ago, he completely lost his vision of Christ. He left his church, denied Christianity and became a Buddhist priest. Recently a letter was received in which he said:

"I am so sorry to have committed this the greatest sin of my life. But I am now so very, very happy to be again in the arms of Jesus. I tried to get away from Him, but He always followed my footsteps and called me back to Him. I am sure that He has called me back for some greater service. I am now praying for His guidance. I am preparing myself to go to the front. To preach in the pulpit is very good, but to preach on the roof is now needed more than ever. I feel deeply that, nowadays, my dear Thai people are very close to the heart of Jesus. They receive something from Him in bits, but I wish earnestly that they may receive abundantly from Him. I got this vision when I was in the Buddhist temple and among their groups. Pray the Lord that I may have ways and means to win them for Christ."

What happened in Chiengmai is told as follows by one who was present:

"In the city of Chiengmai, there occurred the most moving spectacle I have ever beheld. For, on that morning, the one-time pastor of the church Nai Banchong Bansiddhi, who had, six years before, left Christianity to be ordained a Buddhist priest, came back in repentance to his Lord.

"He who had been the toast of the Buddhists, he whose temple ordination expenses had been paid by the Chao Luang, the feudal prince of the city, stood up and confessed, with eyes streaming with tears and voice broken by sobs, that, during these six bleak years, he could not escape the love of God. This was no ordinary, weak-kneed sinner, but a brilliant student, a man of rare poetic and literary ability. His son had been sent to the Union Seminary in Manila, where he had graduated with high honours.

"'DURING those six years,' he said, 'while I went about my work, my heart was dry. When I worked in the garden and saw the vine, I thought of Jonah, and how, like him, I had run away from God. When I sat down to eat, I had no one to whom I could offer thanks for the food before me. When joy or sorrow came, I had no Christian friends with whom to share my lot. When my son came back from Manila, his gentle Christian conduct touched my heart. At night, when I could not sleep, I would hear the roosters crow, then I would think of Peter, who denied his Lord before the cock-crow, and, like Peter, I wept bitterly.'

"Before he began his confession he bowed low before the leaders of the Church, before the audience, and before his son, Kru Banchop. Indeed, he was much indebted to his son, for the son had long before set himself the task of winning his father back. For many months the father had been coming to morning devotions at his son's home, before taking this final step in confession.

"Now Banchong Bansiddhi wears a happier expression on his face, his old friends have sent him greetings by post and telegraph, and they seek him out personally to give him their welcome back into the Church. He has learned what it means to flee from God, he now knows the greatness of God's love, which sought him out though he fled from it, and his testimony for the Lord Jesus Christ will surely carry greater weight than ever."

¶ *A King asks questions about the Christian God.*

At the Gateway of Tibet

By Robert B. Ekvall

DURING the sixteen-day trip from the outpost station of Lhamo to our camp, in the Ngawa Valley, much that we experienced was familiar. It was all one piece with the past, when we had travelled the open plains and grass-grown mountains of the Tibetan steppe. The frantic rush to break camp shortly after dawn, the slow progress of the yak caravan through bogs and difficult sections of the trail, the everlasting balancing of packs and the minor disasters of thrown loads, the necessity for scouting against possible surprise attack from robbers: these were the same as they had been during the last twelve years. Sometimes the skies were unfriendly, and cold, driving rain or sleet made every detail of the travel routine an added misery. There were also days when camping on the flower-thick upland meadows was like a picnic.

The experiences of contact with the dwellers of the black tents, with all their variation, were yet a repetition of the past. We stayed with old friends who did all in their power to make us welcome; we stayed with those who scarcely cared to disguise their utter indifference to us and our concerns; and, sometimes the welcome, of which we had to make the best, was a scarcely veiled hostility. Whatever the social atmosphere of each camp—cordial, perfunctory, or antagonistic—it was the old, oft-repeated story of a general indifference to the Gospel. Thus, to the point when we made our camp on the flats of the Ngawa Valley, our trip to that place (which was undertaken in the endeavour to establish a new outpost for the Gospel in North-East Tibet) was made up of the usual experiences of missionary work among the Tibetans.

Our reception by the local authorities—the old and the young King—was a part of what we had dared to expect from the friendship and commitments of the past. They had told us to come to their land, and had said that they would receive us, giving us a place to live, and all protection and favour. When we did arrive, every courtesy was extended. We were made to feel that we were favoured guests. A building site for a mission-station was given; timber in the royal forest was promised, and, with the help of those same authorities, we could go ahead with plans and arrangements for occupation.

This materialization of the hoped-for and expected, was, in itself, enough to fill our hearts with gladness, for it meant that now we could preach the Gospel in the very gateway of Golok country. We were assured of a hearing, not only by the peoples of the Ngawa district, but where, at last, the untouched, unreached Goloks of the farthest and highest plateau country would hear of God's grace. So we felt that our trip was already a success.

The real wonder of our stay in Ngawa was in an experience like none we had ever had among the Tibetans, and one that, in the weakness of our faith, we had failed to expect. Even before all our tents were up, a red-cloaked monk greeted me politely, saying,

The destruction

of our

Headquarters

was absolute. To all intents and purposes Serjeants' Inn has ceased to exist . . . Some generous friends have already volunteered special gifts towards our Rebuilding Fund. We are grateful. Such gifts are being, and will be,

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"You have come to preach religion, haven't you? Well, then, here we are." Was he joking? Seemingly not, for the crowd took seats on the grass in an orderly circle, and I was invited to take my place in the centre.

IT was the first regular open-air evangelistic service that I have ever been able to hold among the Tibetans. Always before they have been too unruly and restless, if not actually hostile and violent, and no one wants to stir up a Tibetan crowd to mob action. After that, the people came two and three times a day, at stated times, for the express purpose of hearing the Gospel. With that hearing there developed an almost desperate eagerness for Gospel literature. The people of the district are comparatively literate, and every bit of printed matter was eagerly sought for.

I remember one old man who came just at dusk, asking insistently for a Gospel of St. John. To give him this meant opening a new package, and I tried to satisfy him with a Gospel of St. Mark, but it would not do. It might be the same story about the same Saviour, but his priest brother had told him that the Gospel of St. John told about the way of salvation from sin, and he must have the Gospel of John, and no other. "I have so many sins," he pleaded, "I must learn of salvation from them." Then he became one of the group that used to come to our camp at dusk when we had prayers with our own folks. Timidly at first, but with increasing eagerness and assurance, they took part in the singing and praying, following the words of our Lord's own prayer.

One evening, a dozen or so of the Goloks of the great tribe of Ser-ta (twelve days' journey farther in, and never visited by missionary or white man) came to see us with a proposal. This was that we should go back with them to preach to their own people, and, baulked of that, for we could not fit the trip into already set dates—they pleaded for a good supply of Gospels. One or two have already found their way to their country, and now portions are being copied out by hand for the use of many who are interested. They listened to all we could tell them, and left with their hands full of Gospels, assuring us that later they would come again for us, and wait until we could go back with them and visit their people.

What did the rulers of Ngawa think and do about the Gospel preaching? What they thought, no one knows, but certainly they did nothing to hinder. It turned out that the monk who first invited me to preach was the king's chief secretary, and, one day, the young king, breaking off the most casual conversation, demanded a statement of the nature and attributes of the Christian God, as distinct from the Buddhist Trinity. Another time he demanded a definite statement of the plan of salvation. Each time, he listened in silence, with a thoughtful, inscrutable look on his face, and left without comment, but he assured me again and again that he was reading the New Testament I had given him.

Finally we had to leave, but with little regret, for were we not soon to return to live in Ngawa, and might not God then continue His work in the doing of the unusual and marvellous? As we went, a repercussion of the interest and

preaching in Ngawa followed us. We camped one evening near a tribe with which we had stayed a day or two on our outward way. At that time they had seemed barely tolerant of us, with no interest in the Gospel. This time, quite a crowd of priests and laymen gathered at our tent at dusk, and presented us with a large pail of milk. When asked what it was for, we were told that it was a gift to induce us to preach to them as we had preached in Ngawa, for the report of that preaching had come to them with moving power. Until late at night they sat and listened to a telling of the Good News—patiently determined to get the full value of the pail of milk, which, truly, was a large one.

Thus God crowned our trip with the unusual and unhoped-for He is surely making a way for His truth among the Tibetans, until He has a people for His Name.

BLACK MAGIC

This evil practice is still prevalent among the Indians of the Argentine Chaco, and is so strong that some of the Christians have been seduced. It is not a new cult, but one which has been in abeyance for some time. Belonging, as it does, to the powers of darkness, it is performed under the cover of night. The crowd, onlookers and patients alike, gather around a hut, and there is tense expectation. The witch-doctor then endeavours to " bring God up out of the earth," to cite their own words. This " god " speaks to them, and has the power to heal : he both advises and warns them regarding the future.

The " god " may, perhaps, stand before the group, clothed in white, or black, or he may even hide himself in a dark corner of the hut, and from thence utter his babbled speech and meaningless gutteral noises. Huge and numerous snakes may be extracted from sick persons during the performance, the reptiles being the supposed cause of the infection. For these, the price would be one or more sheep or goats, or a length of cloth.

Naturally, the latter state of such victims of deceit and devilry, is usually worse than the former.

A DEVASTATING QUESTION

" Do we believe that, as Jesus took the stinking body of Lazarus from the grave, He can raise the stinking body politic of Europe from the grave ?

" That is the devastating question that challenges us now, and no less than that. Short of an answer, there is no possibility of renaissance or of reformation. We can patch : we can organize ; escape to the land ; escape into work ; form committees ; found communities ; continue the war ; make a peace ; accept ' five points ' ; increase them to ten ; think of another five ; unite the churches—do all or any of these and *make not a pin-head of difference* UNTIL we answer afresh that question, and discipline our lives to answer it every day.

" . . . if with soul and body we answer ' yes '—then from that moment and during the moments that our belief is BELIEF, there is no such thing as the end of an age ; no such thing as defeat ; no such thing as silence or darkness. Day dawns here and now ; music starts. New creatures we become. We are no longer the slaves of a dying social order ; we are the Renaissance and the Reformation. The Bible comes alive ; the Fellowship vibrates ; a gathering army stands on tiptoe on every frontier in Europe—not because they know the way of Peace ; but because ' they know a Man who does.' "

Editor of the *Coracle*, the organ of the Iona Fellowship.)

¶. *In these days when so much attention is being given to complexities in the Franco-Japanese-Siamese triangle, it is refreshing to read of something of more vital interest.*

Thailand Wakes Up

By R. O. Franklin

THE Agency of the American Bible Society in Thailand is forging ahead : it has acquired its own building (the first to be acquired by an American corporation in Thailand) ; a new edition of the New Testament has been published ; a new Bible is nearing completion, the size of which has been reduced, so that it may be conveniently carried about, and sales of Bibles have been on the increase.

Dr. John Sung's* recent evangelistic meetings in the Churches throughout Thailand, were accompanied by a spiritual awakening, of which reports are coming in from many parts of the country.

Nothing had ever been seen like the gatherings at Chiengmai, where 1,000 people attended every meeting. Large numbers of Christians re-dedicated themselves, and hundreds of new converts were received. Several young men gave themselves to Christian service, and sixty-five witness bands were formed.

The work of these bands is interesting : armed with Bibles and Scripture portions, supplied by the Bible Society, each band (which consists of five people) goes out into the villages. Eight new bands have been added, and altogether 300 in this area alone are carrying on a good work. A great monthly meeting of the workers is held, when the spirit of continuous evangelism is kept alive by fellowship and prayer. One writer remarks : " The whole Church is now on fire. Lives have been changed, restorations and confessions have been made, the like of which we have never seen before."

In Lampang, in central Thailand the revival came slowly, but, in the end, very powerfully. Three hundred confessed Christ without any urging. Here, twenty-six witness bands were formed, and a training class is being started to meet every Sunday to guide and stimulate the work of witness.

In Chiengrai, a medical station of the American Presbyterian Mission on the frontier of China, the work at first met with opposition, which was overcome eventually with striking results. " People began to read their Bibles, some who had not been to church for twenty years began to come to the services, and soon confession of sin began. Four hundred prodigals returned. The coming back of these lapsed Christians was the striking feature here. Quarrels were settled, old debts were paid, and a new spirit pervades the Church.

In Prae, another station of the American Presbyterian Mission, 326 indifferent Christians and new converts came forward, and twenty-four bands were formed. Every campaign differs somewhat, and here a special sense of responsibility has been felt for children and young people.

*During the past two years, Dr. Sung has been conducting evangelistic campaigns in Malaya, Java, the Philippines, and other parts of the Middle East, with a view especially to reaching the dispersed Chinese populations. Crowded meetings and notable conversions have marked his work.

Regarding this whole work, the Editor of the *Thailand Outlook* writes :—

> "The revival for which Thailand has been praying is on. The eagerness with which these new converts are clamouring for the Word of God is one of the signs that it is on, and one is reminded of Peter's words, 'As new born babes desire the sincere milk of the Word that ye may grow thereby' . . . Bible classes have been started to satisfy this longing . . . More than 200 eager youths have submitted a request to the Presbyterian Mission for permission to open a Bible School, and for the use of one of the missionaries as their teacher."

The following story illustrates the character of the regular work of the Agency of the American Bible Society.

SOME time ago, their colporteur, Nai Boon, was sent on a month's trip to a distant town, where no one had ever been with Scriptures. He used his own team of oxen and took a full cartload of Scripture portions. All along the way, the people in the villages listened readily to the Gospel story and purchased many hundreds of Scripture portions. His work in the distant city was a great success.

One day, after returning to the Bible-school for his second year of study, word came to him that one of his oxen had been killed. He asked permission to go home in order that he might investigate the matter. On arriving, he found the story to be true, and learned that groups of men from three different villages, through which he had passed, and in which he had sold many Scripture portions, had become angered because so many people were reading and talking about the Word of God. They vowed that they would kill Nai Boon's oxen, so that he could sell no more Scriptures : they called them "the Jesus oxen."

Some small boys were watching the oxen in the pasture, but the men managed to separate one of Nai Boon's from the rest of the herd, drove it into the woods and killed it. Nai Boon reported the matter to the village headman, but was told that, to make a valid case, he would have to swear that he had seen the man kill his ox. In telling the story, he said : "I could not swear that I had seen the men kill my ox, though I am sure they did, so I dropped the case and decided that I would pray for the salvation of the men who had committed the wrong. They hate me because they see my life is changed, and I am serving Jesus. I am not the *old* Boon, I am the *new*. If this had happened before I had believed in Jesus, nothing could have stopped me from going after them till I got even with them. I am now returning to the Bible School to prepare myself for teaching and preaching His Word."

We were greatly touched by this man's victory, for the loss of an ox is no small matter anywhere. Four years ago he was an idol-worshipper.

¶ *How can the Christian task be presented in the idiom of the ordinary man?*

Cambridge Leads the Way

By M. A. C. Warren

THERE was held in Cambridge, from April 19-24, 1941, an exhibition entitled "The New Order" Exhibition. This was designed to interpret both the Christian awareness of the need for a New Order in the world, and the Christian conviction that the true alternative to the spurious "New Orders" of the Axis powers is a New Order infused with the spirit of the Christian views of God and man and the world.

It was further the intention of those planning the exhibition that it should demonstrate the fact that the Christian awareness and conviction about the New Order were not based on theory, but on the actual experience of such a New Order already coming into existence through the activities of the world-wide Church.

In the third place, the organizers set it as their deliberate aim to reach with this demonstration two particular types of people:

(1) That large section of people who attend church regularly, but who are uninterested in, and unconcerned about the world mission of Christianity; and (2) that far larger section of people who seldom, if ever, darken the doors of a church.

Before attempting any comment on the exhibition, or attempting to assess its success, some data, by way of information, will be of interest.

Although the dates of the exhibition coincided with the development of the spring offensive in the Balkans, and with ever-increasing gravity in the war situation, it can be recorded that over 5,000 people paid for admission; at the eight principal film-showings, the hall was crammed to capacity, with at least 400 people, many being turned away; eight of the eleven public meetings had to be relayed into an adjoining hall, to reach large numbers who could not get in to the meetings; at one of these meetings some 1,200 were packed into the two halls. The expenses of the exhibition, which came to nearly £300, were met without resource to guarantors.

It can be asserted confidently that many hundreds of those who came represented the public right outside the churches, and that very large numbers of lukewarm church-members were fired with real enthusiasm. To use a colloquialism: "The exhibition rang the bell."

We who organized the exhibition believe that it had a message that was, in a real sense, evangelistic, for, in some particulars, while pioneering certain techniques of presentation, we also found a way of challenging men and women with the Gospel.

The governing factor behind the exhibition was the need to present the truth of the Christian task in the world in the idiom of the ordinary man. From the very first, then, it was decided to break, as far as possible, from the conventional technique of missionary exhibitions. Our criticism of this conventional technique is two-fold:

1. It sets a premium on the appeal to curiosity, and, by its emphasis on the quaint, the bizarre, the unusual, and the primitive, enhances in the spectator a feeling

of mental superiority; 2. The attitude of mental superiority to other cultures and racial forms is accentuated by the strongly expressed distinction between the "giving" and the "receiving" peoples.

The Western races, and, in particular, the English and American, are seen as "givers," and the rest of mankind as "receivers."

However real a modicum of truth this may have had in the spiritual initiative of the Anglo-Saxon peoples in the nineteenth century, it encourages an attitude of complacency and superiority all too natural to the Anglo-Saxon.

These two criticisms are very far-reaching, and, we believe, go some way to explain the lack of appeal in things "missionary" to the thoughtful mind. Missions smack too much of spiritual imperialism. And we would add that the spectacle of a divided Christendom, morally powerless to give a lead in opposing the evil forces of exploitation and disruption, does not encourage many men and women to feel that the export of such Christianity has any very serious contribution to make to the cure of the world's ills. Some will be found even to suggest that the cure is only inoculation with another virus.

Guided, then, by our desire to change this attitude of the ordinary man, we determined to try and meet him at the place where he is in his own thinking.

The ordinary man is seeking for a unifying factor to make life possible, and an informing purpose which can make it good. He lives in a world transformed by the application of scientific knowledge, and, so far, science at its best alone seems to offer the unifying factor he needs. He is a film-going animal.

The exhibition was, therefore, planned to meet the often unspoken but conscious need for unity, by illustrating the principle of co-operation at work in the world: at work at deep levels, even in a world disrupted by war.

In passing, we would submit that the great Christian doctrines of the Incarnation and the Atonement, when translated into the speech of ordinary men and women, do resolve into divine commentaries on this idea of co-operation, do, in fact, meet man's need for community.

THE first illustration of such co-operation at work was made through the familiar and popular medium of the cinema. The films portrayed the background of the world in which we live; they showed the application of scientific technique to the solving of great problems; and they offered an inspiring commentary on the possibility of scientific knowledge being used for the good of mankind. Implicitly, these films were a commentary on the theme of co-operation.

Against the background of such pictures, it was planned that the speakers should show how, in this world, side by side with scientific technique, there were being made, on a wide scale, spiritual experiments which would help to integrate human society by uniting mankind in God as revealed in Christ. Science alone cannot provide the necessary unifying factor. The word that unites is the Word made flesh.

Some of the speakers realized their opportunity and their audience, and gave a magnificent

interpretation of the Christian message in a non-Christian world, showing that world to be apparent in England no less than in India. Others, still obsessed with the conventional missionary approach, spoke as if they were present at a missionary meeting of devout and interested supporters.

Despite some failures, the talks given were a real contribution to the value of the exhibition. In one particular, they were an outstanding witness to real co-operation, because no speaker was introduced as being of any particular society or denomination. This real unity, symbolized by the whole lay-out of the printed programme, and the exhibits, was, in fact, a demonstration, in force, of the power of the Christian message when human prejudices and partialities are transcended in the common loyalty to the one Lord and a common desire to do His will.

IT was no accident that the exhibition was organized by the "Cambridge United Council of Christian Witness," in which for twenty years there have co-operated in evangelism and social service members of the Anglican, Baptist, Congregationalist, Methodist and Presbyterian Churches, and the Society of Friends.

The report of the exhibition (which it is hoped that all interested will secure) goes with great detail into the arrangement of the exhibits and other particulars of organization. Here it may suffice to make three or four comments:

1. The missionary societies do not, as yet, possess the necessary material to interpret their work. A drastic purge of their Exhibition Departments and a ruthless destruction of most of their present material is the first prime necessity.

No individual missionary society is qualified, either by work done, by personnel involved, or by material available, to put on a modern exhibition that will bear critical scrutiny.

There is a crying need for a central bureau of information which shall make available to all missionary societies what has been contributed by all, as well as much that has been contributed by other agencies. This bureau should be in possession of duplicates of all exhibition material possessed by individual societies, and should be under the direction of a general secretary, who can direct the collection of appropriate material from all over the world.

Such a director should be in the nature of a publicity executive, working on behalf of all the missionary societies, and assisted by a widely-scattered staff of volunteers, each in touch with still wider circles of interested and critical enthusiasts.

2. The traditional missionary exhibition errs by making too great a demand on the eye. Greater simplicity, and much less material, would have far greater success. Although the New Order Exhibition marked a radical departure in this respect, it was not radical enough.

3. There is a real need to see the Christian task as world-wide, *and* including England. The material for such inclusion will have to be collected with great care, and will have to be seen as related to the whole picture as illustrated by an exhibition.

There are many for whom the world-wide responsibility of the Christian Church will only be

grasped and accepted when they see domestic problems in a world setting. This represents, from an exhibition point of view, something far more difficult of attainment than the bringing of remote countries and peoples before the curious eyes of the audience. Real research is needed here, but it will be immensely rewarding.

4. The exhibition justified the use of one new technique in presentation, which, from its simplicity and adaptability, can very easily be used under almost any circumstances.

An experiment in three directions was made at the exhibition:

(1) "Livelihood from the soil," illustrated from India, was one human problem chosen; (2) "The impact of industrialism on a primitive society," illustrated from South Africa and Rhodesia was the second human problem. (The illustrations, which were very vivid and brightly coloured, were derived from Company prospectuses, Government Year Books, material supplied by travel companies, and by South Africa House, and, in a very small degree, from missionary societies); (3) "Co-operation in industry," illustrated from China, was the third and the best of the three. In this case, design and movement were beautifully harmonized to achieve the maximum effect on the eye without overtaxing the capacity for thought and memory.

Without exaggeration, this was the most widely appreciated exhibit of all, and created a profound impression, particularly amongst those very people for whom the exhibition was primarily designed.

We do not attempt to assess the enduring value of the exhibition in terms of box-office receipts or the immediate enthusiasm of those who attended, though these were highly gratifying.

THE full spiritual results can never be known, for so radically did the exhibition, and its immediate follow-up, challenge some of those present, that they were converted to God, while others either offered for missionary service or dedicated themselves to other Christian activity and to a new responsibility in prayer and financial support.

For these spiritual results we humbly thank God. But it is possible to say that the exhibition won the attention of many hundreds, perhaps even thousands, of those two categories of persons for whom it was designed. Many of them were impressed in a high degree, and are now responsive in a new way to the full challenge of the Christian message.

Our regret is that lack of time and of experience prevented us from making far more thorough our departure from traditional exhibition methods. But a new approach has been opened up, and, with prayer and thought, it should be possible for the Christian Churches to improve enormously upon what was, at best, a pioneer expedition into hitherto untouched territory.

Broadcast to U.S.A. from Chengtu: News Release of the China Information Committee.

China's Democratic Struggle

By William P. Fenn

THIS is the first of a series of broadcasts to the American people from Americans and Canadians living in Chengtu, Szechwan, China. These broadcasts come to you in support of the campaign of United China Relief, Incorporated, which is seeking to raise U.S. $5,000,000 for China. Here, in Chengtu, the capital of one of China's greatest provinces, and the educational and cultural centre of Free China, live and work, as doctors, educators, evangelists, and agriculturalists, nearly a hundred Americans and Canadians.

I need not remind you of the close bonds which unite China and the United States, or of the fact that China's cause is your cause. Every day it is becoming increasingly clear that the cause of free peoples who are struggling to resist aggression, and to preserve their liberties, is everywhere one and the same. If China goes down, militarily, economically, or spiritually, the forces of democracy and liberty and civilization everywhere will be that much the weaker. Here, in Free China, Chinese and Americans alike welcome President Roosevelt's statement that the United States is putting forth her energies, her resources, and her organizing powers to give other nations "the strength to regain and maintain a free world."

To-night I shall attempt to suggest the cultural and spiritual values which justify all types of aid, and which themselves depend upon aid of all kinds.

These four years of resistance against aggression have not been easy ones for cultural institutions or liberal ideals. The wanton destruction of schools and colleges, the plundering of libraries and museums, the wrecking of presses and newspapers—all these have been commonplaces. Increased war budgets have naturally resulted in decreased budgets for cultural institutions of all kinds. And war psychology has permeated all realms of thought, and threatens the very foundations of democracy.

I recall the difficulties facing institutions which have had to move hundreds of miles and re-establish themselves, only to find the bombers still overhead. I think of the situation of educators whose salaries have only doubled while the cost of living has increased ten times. When rice costs $60 a peck, and you and your family eat five pecks a month, a salary of even $300 does not leave you time or energy for much besides the problem of rice. I realize the demand on poets, novelists, dramatists, and artists for a service which is more mechanical than creative, more utilitarian than cultural. I have to admit that in China to-day speech is not so free as it is in the United States, and progress toward democracy often seems very slow. But I do not believe these facts should be allowed to discourage us.

Then it occurred to me that China is still much better off in some respects than many other countries. In Free China to-day, there is nothing to prevent one from owning a short-wave radio, and listening to broadcasts from

all over the world—including Japan. In Free China to-day, one reads, uncensored, such magazines as *Time, The New Republic*, and *The Christian Century*. In Free China to-day, Chinese and Westerners mingle freely in Rotary Clubs dedicated to the cause of international understanding and service. In Free China to-day, one can still travel about freely and without a little shadow from the police. And in Free China to-day it is still possible to speak on many current problems without fear of committing *lese majeste* toward the descendant of a hypothetical goddess.

BUT I would not give the impression that the picture is bright only by contrast with utter darkness. There are parts of the picture which are rosy of themselves. Take cultural institutions, for example. In spite of all difficulties, the National Library, formerly of Peiping, continues to assemble and make available printed matter of all kinds. Though scattered in a dozen cities, the Academia Sinica carries on its programme of research and study. Here in Chengtu, the Harvard-Yenching Institute continues to work through such groups as the West China Union University's Museum of Anthropology and Archæology, and the University of Nanking's Institute of Chinese Cultural Studies.

Even in the realm of ideas, there is encouraging ferment. Certainly, one of the most vital problems facing China is the problem of democracy, with its insistence on liberty of thought and expression; and educated Chinese are showing a growing concern for such liberal ideas. It is obvious that democracy, political and economic, still has a long way to go in China. The seeds of democracy are to be found in many features of Chinese life. Dr. Sun Yat-sen's Three Principles of the People are thoroughly democratic, and such organizations as the People's Political Council, connected with the people, representing all parties, and free to express opinions, provide a democratic basis for the future.

Two organizations which reflect this vitality of cultural and liberal interests are the Sino-British Cultural Association and the Chinese-American Institute of Cultural Relations. Speaking for the Chengtu Branch of the Chinese-American Institute, I can say that its primary purpose is the preservation in China of those cultural values and liberal ideals which war threatens; values which have descended from the Confucian and Buddhist past of China, and from the Hebraic, Hellenic, and Christian past of the West, and ideals for which patriots in both countries have laid down their lives.

This is the encouraging side of the picture. Of course, all is not well. If it were, China would have no need of the help which you are now offering. Instead, it is extremely doubtful whether the forces of liberalism and democracy can long continue the fight without greater aid from abroad than they have yet received. Now is the time when liberal democratic forces in China need the encouragement of lovers of freedom everywhere, and when enemies of democracy need a clear-cut demonstration of the fact that democratic friends are not friends in name only.

WHAT, then, are the chief needs of China if she is to preserve her

culture and develop along liberal democratic lines? It is obvious that she needs money to support cultural institutions and to enable those who should be moulding her thought to worry less about rice. She needs also a demonstration of the tremendous significance of a nation's culture and encouragement to continue to fight for her own.

For years I have dreamed of a new type of cultural institution in connection with one of the American-supported universities—an institution of cultural relations, where Chinese students could receive a deeper understanding of Western culture, and scholars could carry on research in the interrelations between Chinese and Western cultures. Only in such places, protected in part from the tragedies of war, can the best of the past be preserved, and can there be constructive thinking for the future. In such centres, ignoring war's alarms and the demand of immediacy, men should be free to dream dreams and plan Utopias. Such thinkers both help to win a war by keeping up a nation's morale and ensure that victory shall be worth winning.

China also needs encouragement and advice from other democratic nations. This is what we of the Chinese-American Institute are trying in a small way to do; but it should be on a far larger scale. I have in mind lectures bringing to China the benefit of America's own experience; and giving to China a fuller understanding of what the American dream has been. I have in mind also books, pictures, magazines, and even music. I wonder if you realize what subscriptions to a dozen or so of the leading American journals of opinion placed in a hundred libraries throughout Free China might do to strengthen liberal tendencies?

ALL kinds of help are needed by China in her struggle for freedom and democracy. Every gift of money and supplies, every friendly adviser and helper, every word of encouragement — every concrete evidence that the United States considers China a partner in the world-wide struggle for democracy —will help to preserve China as a constructive element in the post-war world, which will inevitably need vision and courage so badly.

Here in Free China these twin flames of culture and liberalism are burning fitfully in the winds of war. But they have not gone out. They need not go out. If we can keep them alive during this period of storm, they will themselves help to light the road to a better world after the war.

In the last four years of war, the Chinese have enjoyed a maximum freedom of thought and expression, and a new era is greeted by a growing number of thoughtful periodicals.

* * *

The Christian Church is extending rapidly in Burma along tribal lines. In India, it grows in the caste manner.

DO YOU KNOW

that the "greatest opportunity ever presented to the Christian Church" still exists in India? There are some 70,000,000 untouchables seeking release from the bondage of caste oppression. Christ and the Gospel are their only hope. Multitudes are turning to Christ and need teaching.

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Some years ago MILDMAY in co-operation with the SOUTHERN MOROCCO MISSION commenced the task of evangelizing nearly two thousand villages in the Atlas Barrier. Much of the work has been done; much more remains to be done.

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Each 3d. net, postage 1d.

42 Broadway, Westminster, S.W.1

¶ *A survey of the present world situation, and some views on the news.*

The World To-day—And To-morrow

Anglo-German Fellowship. A German pastor, now resident in Great Britain, expresses his conviction that: "Christian fellowship is still the dynamite that can blow to pieces the bonds of sin, of social injustice, of absolute nationalism and class distinctions, and create a real Christian society."

"Orphaned Missions" is the descriptive name given in America to the missions of Germany, Denmark, Norway, Finland, Holland, Belgium and France. There are some 2,500 missionaries carrying on at their stations, with no support from home. The Church, especially in Great Britain and America, is endeavouring to assist the orphaned missions.

The Colour Bar.—Sir Hari Singh Gour, who was recently bombed out of his home, received treatment from a London hotel keeper which called forth the strong censure of both Lord Willingdon and Lord Hailey. *Great Britain and the East* reports Lord Willingdon as saying: "That there should be in any quarter in this country, however uninformed, the least manifestation of colour prejudice to the disadvantage of Indians is a matter of the deepest regret and deserving of the most severe condemnation."

Slavery in Germany.—Slavery as bad as that which obtained in Africa exists in Germany to-day. The *Daily Telegraph* reports an escaped worker's words: "The Nazis do not compel foreign workers to take up work in Germany because of shortage of labour only, but as one of the means by which whole nations can be annihilated. Families are deliberately scattered; a son is never sent to the same place as his father, and brother never allowed to work with brother."

In Holland, church-leaders have been arrested, religious organizations taxed, and the possessions of the Salvation Army confiscated. A Dutch church-leader has hit upon a happy phrase: "Not the nation, but the incarnation is the cornerstone of the Church."

The Voice of Spain says:

> "Whatever comes of the Germans' contemplated invasion of Spain, for which every conceivable preparation has already been made, it will go hard with the already severely persecuted Protestant Church, and it is likely that any such move will involve Portugal, and the Protestant Church there will suffer from the same disabilities. The Spanish ambassador in Lisbon is a brother of Franco, and it is not difficult to see how the whole Iberian drama is being planned to fall into full accord with Axis methods."

Britain in the Blitz.—Nazi bombers have damaged 2,659 churches of all denominations in Great Britain since the beginning of the war. In addition to damaged and destroyed churches, 108 vicarages, 304 church halls, 236 church schools, and 36 convents have been wrecked.

The Whole of Africa has joined to help the Abyssinians to become the first people to be restored from Fascist aggression. The Allied army in Abyssinia included men from the Union of South Africa, the West Coast of Africa, India, besides Free French

D—. stands for Christian Healing

"Dayapuram stands for Christian Healing, not only of men's bodies but also of their souls," wrote the missionary in charge of the Home recently. To take the weekly Bible Class he said, was "always an enjoyable experience. One forgets that one is addressing people with a loathsome disease and who are social outcasts, and sees only plain human beings of various ranks and abilities for whom Christ died."

He also wrote "it was a joy to me recently to sign the certificates of 23 men and women who were discharged as symptom free."

Dayapuram is but one of many Leper Homes in India, the Far East and Africa, where the Mission to Lepers is operating. The prayerful sympathy and financial support of Christian friends at the present time are greatly valued.

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"Unto a woman that was a widow."

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continues its ministrations of mercy to Widows and other distressed Women and Children in India.

Rescued from a "living grave" of social ostracism and domestic slavery, or from the danger of falling into a life of shame, many such women are now joyful believers and earnest workers seeking to save others. Many are happily re-married, many are serving the Indian Church as Teachers and Biblewomen, others work as nurses in Mission and Government Hospitals.

Slowly and surely Public Opinion is being influenced on the subject of the Treatment of Widows, and Christ is winning a Victory as great as that of the Abolition of "Suttee."

You can share in this victory by supporting the

Church of England Zenana Missionary Society

19, CONWAY STREET, LONDON, W.1

and Belgians. *Great Britain and the East*, in making this statement, re-emphasizes: "The whole of Africa is interested in Abyssinia's future." In 1935, there were 10,000 Abyssinians who refused to surrender to the Italians and escaped over the borders of Kenya, where they were kept at the expense of Britain. They went back to fight in 1940. Princess Tsahai, daughter of the Emperor Haile Selassie, has gone, with other nurses of a Red Cross Unit, to serve her country.

S. Africa Needs Black and White.—The Lovedale Missionary Institution has attained its century. Since July 21st, 1841, this Institution has been working for the progress of the African peoples, and the drawing together of black and white. This is a great task, for, as a writer in *Central Africa* points out, the country needs both races. This interdenominational Institution for higher education started with 9 European and 11 African boys. In 1936, when the last South African census was taken, 1,154 were sleeping in the Institution. There were 77 Europeans; 950 Bantu; 114 Coloured and 13 Indians. The Bantu represented 25 different tribal and language groups from all parts of the Union and the Protectorates, and other parts.

Post-War Progress—moral, spiritual and international, will depend upon an absence of intolerance. Religious dictatorship, whether it be by a Government, or a Church, is anti-democratic and impedes true progress. This dictatorship appears in the guise of "the promotion of national culture," or as a claim to a religious monopoly, such as is described in the *Congo Mission News*, which frankly states that:

> "Protestant missions in the Congo are unfairly treated in regard to the colonial educational policy which officially recognizes only the educational policy of the Roman Catholic organizations. The Roman Catholic party in Belgium have refused to co-operate in any Government unless the colonial portfolio is given to a Roman Catholic. This had doubtless been a deliberate policy to secure conditions for the Roman Catholic missions, which are so strongly subsidized.
>
> "As educational standards rise, it will be more and more difficult for Protestant schools to compete. Apart from this, Protestant applicants for posts are penalized, so that an increasing number of loyal Belgian subjects are dissatisfied, and ask whether, if the Allies win the war, the Protestants of the Congo will be better treated. It would be to the advantage of the Government to secure the respect and loyalty of the great community of Protestants that now exists in the Congo."

In the Heart of Arabia.—At Riadh, Dr. Esther Bardy, of the Reformed Church Medical Mission, has been treating the women of the king's household, and many other women who came to her.

An Indigenous Policy in Egypt.—All through the years of its work in Egypt, the Church Missionary Society has kept in view the revitalizing of the old Coptic Church, which, in spite of the dominating influence of Islam, survived through nearly twelve centuries. The Church Missionary Society feels, that if it could be revived, it would be a great power in the evangelization of Egypt and neighbouring countries.

To-day, Copts number about 600,000, out of a population of 15,500,000. In order to stem the tide of Islamic teaching in

the Government "compulsory" schools, the Coptic Church is opening village schools for Coptic children, and the Church Missionary Society is helping some of these schools financially. This is only possible, as Mr. S. A. Morrison points out in the *C.M.S. Outlook*, because the Coptic Church trusts the Church Missionary Society. It feels that this confidence is safe because the "tiny Anglican Church in Egypt refuses to grow by the addition of Copts to its membership. Only those Copts who have been connected with it for many years, and who share its evangelistic aims, may join it." The ideal is that keen young men, with evangelistic zeal, should work for the revival of their own Coptic Church, and make it a centre of witness to surrounding Moslems.

Mr. Morrison considers that there are encouraging signs of new spiritual and intellectual life appearing in this ancient Church. In his opinion, only an indigenous Church can ever win a nation for Christ, and, therefore, the revival of the Coptic Church is of first rate importance in the evangelization of Egypt.

Japanese Empire Census.—The census of the Japanese Empire, taken in October, 1940, amounted to 105,226,101, of which 73,114,308 refers to Japan proper, the remainder being in Japanese-controlled territory, including the Mandated South Sea Islands.

In Chinese Universities.—The war between China and Japan, which has now entered upon its fifth year, has made necessary the migration of the Universities from the sea-coast to the Western provinces. Most of the Government Universities are now functionin in small cities, and even rura districts, with the advantage tha they are relatively free fror Japanese aerial bombardmen Naturally, in most cases, accom modation and facilities are limite and even primitive. A writer i the *Chinese Recorder* says that i all his trips to West China durin the last three or four years, he ha discovered that the Governmen Universities present an open doo to Christian workers. In order t undertake the kind of pioneerin work that is necessary, the Studen Division of the National Com mittee of the Y.M.C.A. has bee successful in appointing five me to work in different Universit centres. All are highly educated and well experienced in studen work.

New China.—Between 1938 an 1940, the Chinese Government ha invested $100,000,000 in the in terior provinces to promote the te industry, mainly for export. China' exports from, or through, Chung king for the first quarter of thi year included: wood oil, ho bristles, sheep-skins, pig casings raw silk and rabbit skins. Ther has also been a great increase o production in Free China of dail necessities, such as soap, matches socks, coal, flour and yarn.

During over forty months o war, Free China has built 1,37 new factories.

Free China has embarked on great citizen-education programme and has established thousands o "citizen schools." The Mas Education Movement to comba illiteracy is making phenomena progress. The spreading of rura education by means of row-boa for transport is a miracle of n

small magnitude in war-time China, and reflects credit on the originators—the Chungking Y.M.C.A. and the Methodist Church.

Free China is making almost incredible progress in road-making. Many stories are told of hardship and perseverance in surmounting natural obstacles, such as bridging chasms 150 feet deep ; many fell to death in working on the perpendicular cliffs.

For 128 years, Bible Society work has been carried on in China, and, in spite of, or because of, conditions there to-day, there is an unusually large demand for the Scriptures. Volumes are being printed on paper which is being made in primitive paper-mills.

A Significant Link has been made between West China and Outer Tibet by an air-mail and passenger service.

India's Illiterates.—As a result of the campaign by the Punjab Government to further literacy, more than a million adults enrolled for instruction in one year. Over 50,000 of these attained the standard of literacy required. In Travancore there has been a notable advance in the last decade, especially among women. In that period, literacy has risen from 28.2 per cent. to 47.6 per cent.

" Every Christian a reader of the Bible " is the aim which the Methodist Mission in Hyderabad sets before its people. By means of the picture charts of the Laubach method, many adults who never dreamed of reading, can both read and write. One pupil, when asked in a Magistrate's court, to make a thumb impression on a document, announced with pride that he could write, and flourished his " certificate " before the amazed officials. Certificates are presented when a man or woman can read. Proud is the man or woman, and there are many, who is in possession of a certificate, signed by the Circuit Superintendent and teacher, certifying not only that he himself has learned to read by the Laubach method, but " has himself taught another person to read."

In this district, 1,030 women have learned to read in the last three years. Altogether, 3,675 adults can read : but there are 90,000 who cannot.

An Example of how to " Go to It."—A Centenary Evangelistic Campaign has been launched, by the Welsh Mission in Assam, with the object of evangelizing every village and every home and every person throughout the land.

Indo-China is a meeting place of many races, and, in the neighbourhood of its rivers the population is large. The five provinces of Indo-China are rich in teak, rubber, fruit and sugar. The country owes a great debt to the enterprise of the French in its hospitals, schools, railways, roads and postal and telegraphic services. Its population is about 23,000,000.

Studying Burma's Problems—In order to study some of Burma's problems in the worst conditions, Sir Reginald Dorman-Smith, the Governor of Burma, lately undertook a thousand-miles' tour of the country while the monsoon was raging. It is the opinion of the Hon. Archibald Cochrane, who preceded Sir Reginald as Governor of Burma, that the war has brought about a greater sense of unity in the country than has been apparent for many years. He also noted "a

growing sense of responsibility and of the gravity of the issues that have to be faced by a Burma separated from India."

American engineers and transport specialists have arrived at Chunking by air, says *Great Britain and the East*, to act as advisers on the reconstruction and improvement of the Burma Road.

An Old Race Grows Young.—The most striking fact in New Zealand is the renascence of the Maori race. Dean Inge commented that if things go on as they are going on, in two hundred years the Dominion will once again be more than half Polynesian. The result is that the Maori population is predominantly youthful. The survival rate of the Maoris to-day is almost three times that of the Europeans, remarks the *Missionary Review, of Australasia.*

1,100 Pagans have entered the Christian Church as a result of the work of the Christian and Missionary Alliance among tribes in the Philippine Islands, and further advance is in prospect. The same Mission is bravely taking up dangerous work among Kapauku tribes in the Wissel Lakes region of New Guinea. This Mission is winning Moslems in the Celebes.

Peru and Ecuador Hostilities arose through frontier troubles that are apt to be chronic, on questions of boundaries which, from the nature of the country, are difficult to define. In spite of this uncertainty, and, or because of it, the frontiers are guarded by soldiers in trying conditions, with rifles at the ready. Perhaps one day a United States of South America may make for stabilization and a closer friendship.

A Red Indian "Sky Pilot."—The first Araucanian Indian minister of the Anglican Church in southern Chile, Juan Antinao by name, was ordained in 1939. A drunkard and a waster before his conversion, he knows from experience the redeeming power of God. He is an able evangelist, and a man who walks humbly with God. When not engaged in his ministerial duties, he is to be found working as a farmer on his land, living the life of a normal Araucanian. For some years he has been conducting a rural school.

It Began in Whitechapel.—The Salvation Army, now a vital factor in the fields of American religious and social life, began its Christian and humanitarian activities in Whitechapel. In the United States, the Army spends annually $6,000,000 on hospitals, orphanages, hotels, summer camps, and other forms of religious and social activity. In New York City the Army functions in forty-four centres, and provides relief for more than 100,000 people. During the year, the Army furnished 1,930,648 free meals and 731,777 nights' lodging.

Thailand at the Cross-Roads.—The Editor of the *Straits Budget* says that, although there are one or two foreign newspaper correspondents stationed in Bangkok, the censorship is strict, and the news is produced under official control.

The only way of getting information seems to be through conversations with travellers, and this information goes to show that the Japanese colony has grown considerably recently, and that Japanese business interests have increased greatly; but business interests cannot account for all the new arrivals in the country. In

addition, there are "tourists," and some of the new arrivals are renting premises at strategic points.

Thailand can supply Japan with many essential products, which will be secured as the Government falls more and more under Japanese influence. "One wonders whether the Thai Government and the Thai people fully realize the implications of that policy, and the terrible consequences which it might produce. In short, the whole policy of Japan seems to be a copy of that which characterized her Axis partners."

A Hospital in Caves.—Writing of hospital work in the western bombed regions, a Canadian missionary says :—

"It is all in caves—120 of them —street upon street, half-a-mile up into the mountains. The ground excavated from the caves has been built into wide outdoor porches, where patients can sit or lie in the glorious mountain air and sun.

"Caves are connected with deep tunnels far into the mountains, in case of air-raids, and some have underground heating."

Japan Asks : Can Britain Take It ?—The *Japan Weekly Chronicle,* which was formerly one of the best papers in the Far East, fearlessly and outspokenly edited, is now, like everything else in Japan, coloured to tone with the narrow nationalism, which, if persisted in, will be Japan's undoing. This paper now questions whether Britain can continue "to take it" —either in air-raids or in terms of finance.

That the war was none of Britain's seeking is naively acknowledged : "Germany for many years has faced frankly the fact that it was necessary to prepare for war on a gigantic scale, while Britain only began to prepare seriously a year or two ago." And : "Germany has instituted a new form of financial self-sufficiency, which has enabled her to accomplish miracles in the way of meeting the most enormous expenditures out of her own internal resources." The paper says that the British are "taxed as no other people in the world . . . Can Britain take it ?" (It is of interest here to note that, in the opinion of the Director of the Westminster Bank, Germany's financial record is "an unrelieved series of frauds, trickery and exploitations.")

With regard to Japan's future in the air, this Japanese paper continues : "The future in the air for man is a glorious one. If universal peace and human happiness come, or are to come to this planet, their advent can be vastly accelerated by wings through the air."

But, but, Mr. Editor of the *Japan Weekly Chronicle,* universal peace is incompatible with aggression, and can only come with a Christian civilization !

A Matter of Tremendous Importance—"Christian education for all future citizens . . . will only prove practicable in so far as headmasters and headmistresses are as eager to train the characters of their pupils as to increase their knowledge or to discipline their intellects."

(Maxwell Garnett, in *The Times.*)

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OPPORTUNITY

Miss Mildred Cable said recently at the Prayer Conference of the C.A.M.:

"The door of Central Asia stands open on the Indian side to-day. Let us watch it, and make the most of our opportunity there."

Are you watching—and praying?

Write for Miss Cable's stirring message to the Conference, entitled **"Watch and Pray."** What God hath wrought in India, Africa and China He can do for the 34,000,000 souls in Central Asia—*if we pray*, and watch, and work.

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A bequest form will be found in the Annual Report or will be sent by the Home Secretary, 42, Broadway, S.W. 1

¶. *An informative description of Christian activity in Africa (continued from our last Issue)*

Kingdoms of the World

World's Third Largest Island

IN the year 1505 some sailing vessels dropped anchor in the quiet waters of a Portuguese harbour. Brown-faced, keen-eyed sailors furled the sails, eager to get ashore. For days and months they had sailed over uncharted seas to the far Indies, sighting islands which no white man had seen before.

What strange tales they brought back of great adventures in stormy waters, of sun-baked lands, of glowing colours, glorious sunsets, wonderful sights and scenes of Eastern countries! To groups of eager listeners in the harbour town they told of the long coast line of a great island, which their little ships had skirted for many days.

As we usually look at it in connection with a map of Africa, Madagascar—this great Island—appears as a mere appendage to the great "Dark Continent"; and it is difficult to believe that it is nearly 1,000 miles long, with an area of 230,000 square miles, thus exceeding that of France, Belgium, and Holland, all put together. Before the year 1871, all maps of the interior of Madagascar were pure guesswork. A high backbone of mountains was shown, with branches on either side like a great centipede. But it is now clear that, instead of these fancy pictures, there is an extensive elevated region, occupying about two-thirds of the Island to the east and north, leaving a wide stretch of low country to the west and south; and as the watershed is much nearer the east than the west of the Island, almost all the chief rivers flow, not into the Indian Ocean, but into the Mozambique Channel.

Ages ago Madagascar is supposed to have formed part of a great continent. Remains of extinct creatures have been discovered which prove this theory and which are in themselves interesting studies.

The question of the origin of the Malagasy is still undecided. There are several tribes which, in remote times, had their origin in various other countries. We may safely say that most of the present inhabitants are not of African descent. Some are supposed to have migrated from the East Coast of Africa, but more from Arabia and the shores of the Persian Gulf. Some came from Borneo and the adjacent regions, which are considered as the centres whence came the people of many of the islands of the South Seas. For several reasons it seems probable that the strongest element in Madagascar is allied to that great race of people which spread from the Malay Peninsula, through the islands of the Pacific, and possibly even to some parts of South America. There is a remarkable resemblance between the language of Madagascar and the languages of other countries, such as Java, the islands of the South Pacific, and the Sandwich Group farther north.

Of the several tribes inhabiting the Island, there are some that are becoming extinct. They are unable to withstand the inroads of modern civilization. Their non-moral habits, their utter dislike of any regular occupation, and also their

lack of imagination, are rapidly driving them to the wall. On the other hand, the Hova, Sakalava, Betsimisaraka, Sihanaka, Bezanozano, and certain of the southern tribes, if given a fair opportunity, will play their part in the general progress of humanity.

There are seven evangelical missionary societies in Madagascar, three from Britain, one from France, one from Norway, two from America. The total number of missionaries is 180, or 47 to the million. The population numbers 3,797,936, of whom 3,758,338 are Malagasy, 25,255 French, and 14,343 foreigners, including Europeans and others.

The total number of Church members and adherents is 209,037 and 798,999 respectively. Thus, there is one Church member to every 18 of the population.

IN the excellent survey of the Island by Mr. H. A. Ridgwell, of the London Missionary Society, he says: "The aim of the missions is to build up an indigenous Church, not necessarily modelled on the Church forms of the West, but guided along lines that should appeal to the distinctive temperament of the Malagasy people, at the same time helping them to profit by the accumulated wealth of experience of the older Churches."

A splendid spirit of unity exists between the missions. Six of them are joined in a federated union, and at the last Inter-missionary Conference they agreed to present a united front, and to march under one banner bearing the device: "The United Protestant Church of Madagascar," leaving the designation of the separate missions to rank as sub-titles. "In things essential there is unity; and in all things charity."

The London Missionary Society had the honour of sending the first missionaries to Madagascar in 1818, and in 1835 began a period of persecution under a cruel Queen to whom human life and its sacredness meant nothing. A servant who dropped a plate was immediately led away to be speared to death. This Queen feared the power of Christianity and determined to stamp it out. During the persecution in her reign, men and women were speared, stoned, hurled over precipices, poisoned, burned, exiled and sold into slavery, reduced to hunger, privation and destitution, but, far from being crushed or intimidated, the little band of Christians increased ten-fold.

Then a period of peace followed from 1862 to 1894, after which came the French occupation, when the Church had rather a chequered career. In spite of the pagan effort to destroy it, the subtle efforts of French Jesuits to convert it to Roman Catholicism and attempts of French atheists to suppress it, Christianity has so far triumphed in Madagascar, that to-day there are about 2,450 Churches in the Island.

One of the most remarkable missionaries in Madagascar was William Kendall Gale, who himself founded over 200 Christian Churches. In a book entitled *Church Planting in Madagascar*, the following appears in the foreword: "If every missionary could have the success which Kendall Gale achieved, the world's mission fields would soon have enough indigenous Churches to inaugurate the post-missionary era." The present task in Madagascar calls for a better dis-

tribution of the missionaries there, so that unoccupied districts may be reached.

The islands round Madagascar are unevangelized. The following footnote was appended to an article which appeared in *World Dominion*: "The Comoro Islands contain four main islands: Great Comoro, Anjuan, Mayotte and Koheli. The problem of evangelism in these islands is bound up with that of the Somalilands, where no missionary work is yet found. The French have administrators on all the islands, and a considerable trade is carried on. The small island of St. Marie, on the east coast, with 7,742 people, is still unreached."

Progress and Problems in the Belgian Congo

DAVID LIVINGSTONE, describing the forest land of the Belgian Congo, wrote: "Into these primæval forests the sun, though vertical, cannot penetrate, excepting by sending down at midday a thin pencil of rays into the gloom. The rain water stands for months in stagnant pools made by the feet of elephants. The climbing plants, from the size of a whipcord to that of a man-of-war hawser, are so numerous, that the ancient path is the only passage. When one of the giant trees falls across the road it forms a wall breast high to be climbed over, and the mass of tangled ropes brought down makes cutting a path round it a work of time which travellers never undertake." Since his day, of course, highways have been cut, but his description gives a good idea of the density of the forest regions.

Belgian Congo was formerly called the Congo Free State. It occupies the major part of the basin of the Congo and a small part of the basin of the Upper Nile. It is interesting to note that it covers an area eight times the size of Belgium itself. In the 'eighties of the last century the conditions were anything but satisfactory. In 1908 Belgium accepted colonial responsibility for the territory, and since then the Belgian Government has laboured to establish a model colonial administration and a good deal of attention has been given to the welfare of the native population.

Considerable attention has been given to the industrial development of the colony. Coffee, cotton, palm oil and sugar are among the products of the country, while, in the extreme south, minerals—copper and gold—have proved a source of wealth. Modern communications are increasing by river, road and rail.

Missionary work is carried on by Roman Catholic and Protestant missionaries, but the Roman Catholics out-number the Protestants by about three to one. The latest available statistics give about 1,050 Protestant missionaries. The total population is 10,329,284, so this means that there is a ratio of 101 Protestant missionaries to the million.

There have been three main periods of missionary expansion. The Baptist Missionary Society, led by Grenfell, and the Livingstone Inland Mission, founded by H. Grattan Guinness, entered in 1878. A few other missions entered about this time and to this period belong the interesting pioneer journeys of F. S. Arnott. During the second period, namely, about 1910, several inter-denominational missions entered, and the land was penetrated in many directions. The

third period started after the Great War and witnessed a multiplication of the number of inter-denominational missions, so that now there are about 40 Protestant missions at about 200 stations in the country. The communicants number approximately 275,000, and the Christian community, according to the most recent figures, is 650,580, which gives one Christian Communicant to every 37 of the population.

The Congo was one of the earliest fields to recognize the value of co-operation, and the Congo Protestant Council, which has done very valuable work, forms a meeting place for most of the missions. At Leopoldville is the Union Mission House, a Bible Depot and Book Shop and various co-operative activities. It is hoped that this co-operative work will lead to closer association and possibly to union.

One of the most acute problems is the favoured position given to the Roman Catholic missions, which carry on extensive educational work on behalf of the Government. The result of this is that all official posts are in the hands of Roman Catholics, and a large proportion of all Roman Catholic work is at Government expense.

Protestant missionaries complain that the missionary work of the Roman Catholic Church is superficial, but that is the cause of its rapid extension. The present rate of progress will only be stayed by some change of Roman Catholic missionary policy, or by a fall from official favour, or by an increase of political influence on the part of Protestants.

Unfortunately, one of the problems in connection with the spread of Christianity throughout the world is the intolerant attitude of the Roman Catholic Church and even actual persecution of Protestants. This is a great religious problem, and unless religious freedom can be achieved after the present war, the spread of truth will be hindered, for bitter rivalry will not make for peace and progress. If the present policy of the Roman Catholic Church continues and the Government favours its work, the Congo may become a Roman Catholic country.

Formerly the Congo was considered the most important of Africa's unevangelized fields, but this is no longer so, and no more missionaries are needed. There are districts, however, where the work should be greatly extended and these are recognized by the Congo Protestant Council. Those interested should communicate with the Council so that the neediest regions may be evangelized and overlapping and duplication avoided.

Racial and Religious Complexities

"I HAVE heard that word 'problem' more times in the six weeks that I have been in South Africa than ever before in all my life," said a distinguished English minister when on a visit to the country. The problems are due to various circumstances. There is, first of all, the root problem of the racial divisions. The Union of South Africa has, in an area five times that of Great Britain, a population estimated (1939) at 10,160,000, that is, 2,116,500 European and 8,043,500 non-European. The Europeans are mostly British and Dutch, with over 70,000 Jews and a sprinkling of Germans, French, Italians, Greeks, Norwegians, Swedes and

Poles. Roughly, the non-European population would be made up as follows: 7,000,000 Bantus, 225,000 Asiatics and 775,000 other races.

The Asiatics are mostly the South African-born descendants of Indians brought to the country to work on the sugar and tea plantations of Natal. The Coloured people are a mixed race, the descendants of European settlers and sailors, Malays and Hottentots, who are classified, politically and economically, with the White people. The Native people, or the Bantu, are the dark-skinned African peoples, who are living in all stages of development, from the raw heathenism of the *kraal* to the civilization of urban communities.

The problem to be solved in South Africa is how European people, with European habits, traditions and ideals, can develop alongside another race of a different colour—virile and prolific and much stronger in numbers, who are a subject people struggling upwards from heathenism—without being unjust to them in striving to safeguard their own civilized position.

In about a dozen different Christian denominations (excluding Roman Catholics, who number 153,235, also numerous separatist bodies), there is a Christian community of 1,487,818 Europeans, 1,535,534 Native and 488,027 Coloured members.

It is not possible to draw a clear picture of the Christian Church in South Africa, following the design which is found in Europe or America, or in China or India. Although there is a large non-Christian population, there is yet something of a Christian civilization in the country. Though there is a considerable Christian population, large masses of people have never been effectively touched by the Church. In the missionary sense, the Union is both a sending and a receiving country.

The organization of Christianity in South Africa has already reached a high degree of complexity. The complexity arises both from the unrestrained but unregulated energies of the Churches and missions themselves, and from the divisions and barriers that exist within the community. The denominational divisions of the Church are accentuated by the social and linguistic character of the population. A Church organization which, in other circumstances, would remain a united whole, multiplies itself in order to meet the needs of different races. A worker who, in other circumstances, would take the whole community for his parish, limits his energies to one or other section of it. A mission which would confine itself to one province or district, extends its labours to follow its people who have gone to work in the mines. Differences of background, linguistic preference, or historical tradition divide even the European Christian community. The result is an astonishing religious medley, a mosaic made up to no definite design. In these facts lies the strongest argument for the existence of the Christian Council, founded in 1936, and the most powerful appeal for its support.

Almost everywhere a non-Christian population is in contact with a Christian one. At present, Natives and Europeans are mingled together in the streets of cities and on farms. If every Christian were a witness, as he ought to be, there are potentially missionaries enough

"The chains our brothers wear"

IF ye do not feel the chain
When it works a brother's pain,
Are ye not base slaves indeed,
Slaves unworthy to be freed?
Is true freedom but to break
Fetters for your own dear sake,
And, with leathern hearts, forget
That we owe mankind a debt?
No! true freedom is to share
All the chains our brothers wear,
And, with heart and hand to be,
Earnest to make others free!
—LOWELL

JAMES RUSSELL LOWELL, America's Ambassador to Great Britain from 1880 to 1885, died fifty years ago. His words still live, and inspire to action.

Their spirit has, and does, animate the supporters of our Alliance, whose practical sympathy has gone out to innumerable Jewish Christian victims of German hatred and violent persecution. To them warmest thanks are rendered.

To maintain our Hostels and to continue other forms of assistance we need many recruits. Will you be one, please?

Contributions will be most thankfully acknowledged by the Treasurer, The Rev. Harcourt Samuel, "Shalom," 8, Brockenhurst Road, Ramsgate.

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The Edinburgh Medical Missionary Society

founded in 1841 still carries on its work of (1) Training students as fully qualified Medical Missionaries: over 300 have been helped to go out under the different Missionary Societies.

55 to the London Missionary Society; 36 to the Church Missionary Society; 69 to the Church of Scotland (32 of these formerly United Free Church of Scotland); 19 to the English Presbyterian Church; 19 to the Baptist Missionary Society; 18 to the Methodist Missionary Society; 9 to the Irish Presbyterian Church; 5 to the China Inland Mission; 13 to the E.M.M.S.; and 68 to various others. The number of students at present in training is 28.

(2) Runs a Home Mission in Edinburgh where these students work: and (3) Maintains a Hospital in Nazareth and Damascus. **Will you help to send Ambassadors of Love and Peace throughout this troubled world?**

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to evangelize the whole country in a very brief space of time.

It is the task of the Christian Council to ask such questions as these: Are the Christian organizations really effective? Is not a new infusion of life throughout the whole structure needed? Have some of these organizations fulfilled their day of usefulness? To what extent do they build up the Church? Is the latter a Church of disciples or of slumberers? How far does the effective evangelization of the African people depend upon a revival among the European Churches? How far is the Church a company of worshipping men and women or a movement of activities? Is the social activity of the Church the product of its religious energy, or of philanthropic sentiment? Is there in the Church a sense of community, or of fellowship, or only of communities? The examination of these questions will inevitably lead to suggestions for action.

Unfortunately, the amount of co-operation with the Christian Council is not as complete as it ought to be. Christian Councils in various countries, due largely to the initiative of Dr. John R. Mott, are increasing in number, and when each country has a Christian Council it will be possible to view the task of the Christian Church more intelligently and to increase co-operative and united effort to meet the great challenge of the vast Christian task.

The Rev. Lionel B. Fletcher, of the Mildmay Movement, did a splendid work in South Africa by conducting evangelistic campaigns with remarkable results. He declared that the Church of Jesus Christ was facing a unique challenge in that country—a challenge to widespread evangelism and the solution of racial problems.

Planes can be used for evangelism as well as for dropping bombs!

Wanted—an Aeroplane

The current number of the *Mildmay Outlook*, published by the Mildmay Movement (Movement for World Evangelization) contains an article entitled "Wanted—an Aeroplane." In this, our friend and correspondent, the Rev. W. Jaffray, who deserves to rank as one of the greatest of missionary pioneers, and is a worthy representative of that very fine missionary society, the Christian and Missionary Alliance, tells of his far-flung work in the Netherlands Indies, Dutch New Guinea and Malaya.

Of the task in New Guinea, Mr. Jaffray writes: "This task is an impossible one without the use of a 'plane. Our present 'plane, which is doing excellent work in the heart of Borneo, is a single motor 'plane. On account of the high altitudes of the interior of New Guinea, we are strongly advised not to attempt flights in New Guinea with our single motor 'plane, but to use a twin motor machine. We are, therefore, praying that we may be able to dispose of our single motor 'plane and replace it with a twin motor one, which would be suitable alike in Borneo and New Guinea." The *Mildmay Outlook* hopes that friends of Mildmay will help in this worthy project.

¶ *How Chinese children look at war.*

China's "Warphans"

In one of China's homes for refugee "warphans," the children were asked to write compositions on their reminiscences. Their reading made tragedy more poignant. One child wrote: "Please do not mention my native village, because when you do, you remind me of the pains of parting." The memory of the peaceful and beautiful surroundings of his home village, with its winding brook, majestic hills behind, and profusion of flowers, was more than he could bear.

A thirteen-year old boy tells how, in despair, his parents sent him to a far-away orphanage. With breaking hearts they stood on the platform to see him off, while his small brother and sister, thinking that he was only going a short way and would soon return, asked him to bring back sweets. He forced a smile and waved goodbye, not knowing whether he would ever see them again, as he was borne away to his far destination.

Another boy describes something of the horrors of his flight. He was in Hsuchow when the Japanese attacked it from several sides. He left the city finally, and made for Hankow through small paths which were crowded with refugees, old and young. On the highway he suddenly saw three enemy tanks. "I at once lay on the ground by the side of the highway. My limbs were numb and my whole body shook terribly. At this critical moment I heard two shots. I opened my eyes and found the tanks turning back." Actually, the shots were only fired by two wounded soldiers, but the enemy feared an ambush. At the foot of the Taikong hills, he encountered several hundred Japanese cavalry.

He says: "All along the road were heaps of dead bodies which stank terribly. . . . On one dark and moonless night we were able to pass through the fighting line. My head was splitting, my hands were aching, my legs numb and my feet stiff, and still we had to struggle and step on the corpses or crawl under horses in order to get across. My ears were filled with explosions of bombs and shells and the wailing of the people. After several nights' fleeing, we reached our destination. It was only then that I breathed a sigh of relief and began to calm down."

News Release (China Information Committee).

An Encouraging Letter

The following letter has been received from the Secretary-Treasurer of the Mid-India Representative Christian Council:

Dear Sir,

At the recent meeting of the Executive Committee of the Mid-India Representative Christian Council, it was resolved to write to you that some expression might be made of the gratitude with which our Council recalls the help given by *World Dominion* in past years, and of our heart-felt sympathy and prayerful interest in your work in these critical days. It is an inspiration to all of us to know that, amid all the difficulties of a world at war, the tremendous contribution of the World Dominion Movement to missions throughout the world goes on undeterred. The leadership given in past years, and the aims of the Movement, now so widely accepted, are bringing forth fruit in India to-day.

Our prayer is that the Lord will continue to own and bless your work throughout the world and speed the day when, with the curse of this war removed, the work of His Kingdom throughout the exhausted nations of the world may go mightily forward.

Yours in fellowship of service,

(Signed) M. MURRAY MACLEOD.

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HITLER THE HERO?

The Nazis have set up a new religion, whose God is Germany. The first article of the Nazi religion makes the State the Supreme God. Baldur von Schirach, leader of German youth, speaks of "the Divine Law that is called Germany." Dr. Robert Ley, head of the German Labour Front, defining Hitler's statement (paraphrased from the saying of Jesus) "I am with you and you are with me" to mean: "Every official has to live his life according to the Fuhrer's precepts and ask himself before every action: Would Adolf Hitler approve of this?"

A spokesman of the German Faith Movement says: "It acknowledges only one Lord, Adolf Hitler." A German educator at a Coburg mass meeting declared that "Christ was great but Hitler is greater."

In government orphanages, a prayer to Hitler is said by the children before each meal: "To thee I owe, alone, my daily bread: abandon me never, with me fore'er abide, Fuhrer, my Fuhrer, my Faith and My Light." Pictures are published of him, with his head bathed in mystic light. These are often used in party shrines, and prayers to Hitler are inscribed beneath them.

MISSIONARIES TORPEDOED

The story of the sinking of the *Zamzam* is now past history, but it is interesting to see, in the journals of the different missionary societies, accounts of the sinking, written from missionaries who were on board. "All the missionaries on the *Zamzam* escaped as by a miracle," says the Sudan Interior Mission, "when their lifeboats, riddled by bullets, filled and precipitated them into the water."

"Amongst the thirty of us in our lifeboat," writes a missionary of this Mission, "was a Mrs. Danielson (Lutheran missionary) and six children—the oldest a boy of ten and the youngest a girl of about two. Mrs. Danielson proved to be a very brave woman, for, with her children crying all about her in the water, she calmly said, 'Do not cry, God has not forsaken us. Pray.'"

The COLONEL & HIS SERGEANT

"Amongst the men was a Christian Sergeant. He had told me of his desire to do something active for his Master, so I asked him if he would be willing to give his testimony before his own men. He gave a very clear and convincing testimony to the power of Christ to transform and keep the life that was committed to Him. The Colonel, who had presided, thanked me for coming, and said, 'If I had my cap on I would TAKE IT OFF to the Sergeant.'"

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"As soon as we start singing some of the old hymns it is interesting to see how cigarettes go out and HATS ARE REMOVED as they join in heartily with the singing and listen very intently as the Gospel appeal is made. A brief service is held every night and a Bible Study Class each Friday."

● ● ●

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OUR LORD'S COMMAND

"Heal the sick . . . . and say unto them, The Kingdom of God is come nigh unto you."

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